Millennial **STAR** June 1964

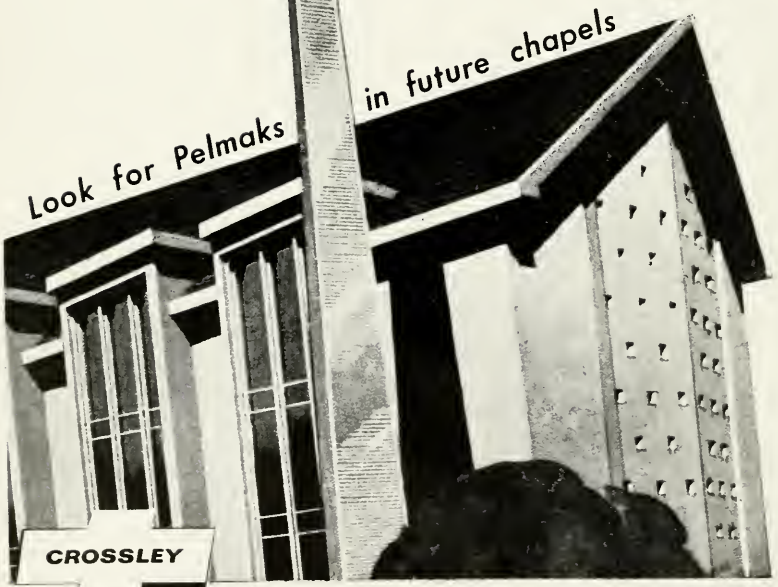
You will find the dignity and comfort of carpeting and curtains fitted by Pelmaks in most L.D.S. Chapels in Great Britain

Pelmaks Ltd

Specialists for the trade in Carpet planning, Lino fitting, Curtains, Draperies and Upholstery

452 FULHAM ROAD, LONDON SW6

Telephone: FULHAM 4215-6



CROSSLEY

YORK

CARPETING USED THROUGHOUT THE CHAPELS

Restorer of Divine Truth

JOSEPH Smith died a martyr to the great cause which he had led. He had lived an intensive life, filling every hour with his best effort to further the work of the Lord.

God had called him. He knew it and would allow no man to interfere with his work. Rather than that, he would die. And this he did in defence of his great mission.

Joseph Smith became a martyr because of religious intolerance. That intolerance was a product of the misconception of Christianity which his fellow citizens held.

They thought that God was not a person, but a mere essence in space. They did not believe there could be a modern revelation. They could not conceive of God speaking to modern prophets.

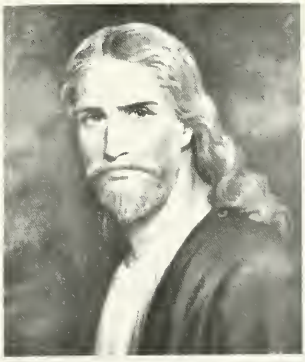
When Joseph Smith announced that he had seen God, and had talked with him face to face, and continued to receive revelations from him, it was like blasphemy to his misguided neighbours. They were willing enough to believe in ancient prophets and revelations, but they would not believe the same thing could happen in their day.

They were filled with the same kind of bigotry which prompted ancient people to kill their prophets, and which impelled those in Palestine to crucify the Christ. And so they killed Joseph Smith for teaching the same doctrine that Christ taught.

His death did not end his work, any more than the crucifixion of Jesus ended his. Joseph saw the Saviour and communed with him, became his humble servant, and preached his word. He became the restorer of divine truth in a day when mankind was groping in spiritual darkness.

The gospel in its fulness came back through him. He therefore did more for the salvation of modern men than any other person in the world, except only the Christ himself, whose servant he was.

Front Cover



"The Head of Christ" painted by Herber Beechcroft.

"We believe in God the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

First Article of Faith of the Church of Jesus Christ of Latter day Saints.

Millennial STAR

JUNE 1964

VOLUME 126 NUMBER 6

CONTENTS

Mormonism—A Way of Life

Joseph Smith's First Vision
from Joseph Smith's Own Story 2

Joseph was a Chosen Prophet
by President David O. McKay 7

The Book of Mormon comes to light
from Joseph Smith's Own Story 9

They SAW the gold plates 13

I Believe
the testimonies of British members 14

Do Mormons believe in God and Jesus Christ
by President Hugh B. Brown 18

The Gospel comes to Great Britain
compiled by David Boulton 22

A Government of Laymen 28

Mormonism—A Way of Life . . . Relief Society
by Mildred Eyring 30

Sunday School . . . the University of the Church
by Lynn S. Richards 34

Mormonism—A Way of Life . . . with the accent on YOUTH
by Florence B. Pinnock 38

Primary—Building for future
by Eileen R. Dunyon 42

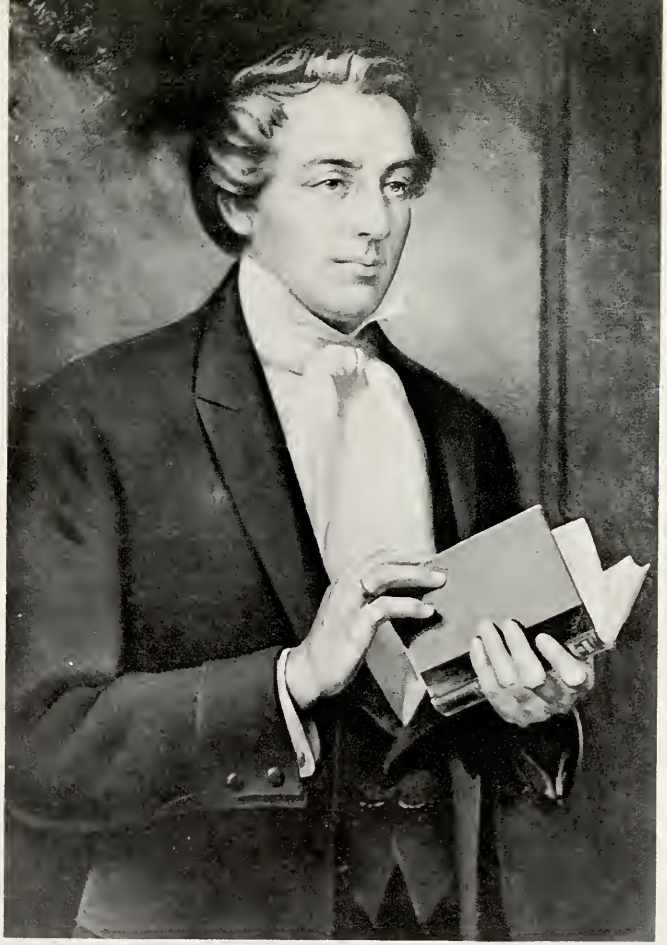
Music—A prayer of thanksgiving
by Emma Marr Petersen 45

My Testimony
the testimonies of British members 48

The Church Building Programme
by David McKelvie Rae 52

A Closing Thought
by Muriel Malkin 56

The Millennial Star is the official publicaton of the Church of Jesus Christ of Latter-day Saints in Great Britain. Published monthly from 288 London Road, Mitcham, Surrey, England. Printed by The Target Press, Queen's Road, Reading, Berks. Rates: £1 per year (foreign $3), 2s. per copy.



Joseph Smith. . . .Prophet
and first President
of the Church of Jesus Christ of
Latter-day Saints

Mormonism - A Wa

Joseph

from JOSEPH SMITH'S OWN STOR

I WAS born in the year of our Lord one thousand eight hundred and five, on the twenty-third day of December, in the town of Sharon, Windsor County, state of Vermont. My father, Joseph Smith, Sr., left the state of Vermont and moved to Palmyra, Ontario (now Wayne) County, in the state of New York, when I was in my tenth year, or thereabouts. In about four years after my father's arrival in Palmyra, he moved with his family into Manchester, in the same county of Ontario.

Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region. Indeed, the whole district seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "Lo here!" and others, "Lo there!" Some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptist.

For notwithstanding the great love which the converts to these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody converted, as they were pleased to call it, let them join what sect they pleased—yet when the converts began to file off, some to one party and some to another, it was seen

Smith's first vision

that the seemingly good feelings of both the priests and the converts were more pretended than real, for a scene of great confusion and bad feeling ensued, priest contending against priest and convert against convert, so that all their good feelings one for another, if they ever had any, were entirely lost in a strife of words and a contest about opinions.

I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother, Lucy; my brothers Hyrum and Samuel Harrison; and my sister Sophronia.

During this time of great excitement, my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit. In process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them; but so great were the confusion and strife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong.

My mind at times was greatly excited; the cry and tumult were so great and incessant. . . .

In the midst of this war of words and tumult of opinions, I often said to myself: What is to be done? Who of all these parties is right; or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?

While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: "*If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.*"

Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible.

At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if He gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture.

So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—"*This is My Beloved Son, Hear Him!*"

My object in going to inquire of the

Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join.

I was answered that I must join none of them, for they were all wrong and the Personage who addressed me said that all their creeds were an abomination in His sight; that those professors were all corrupt; that "they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

He again forbade me to join with any of them; and many other things did He say unto me, which I cannot write at this time. When I came to myself again, I found myself lying on my back. looking up into heaven.

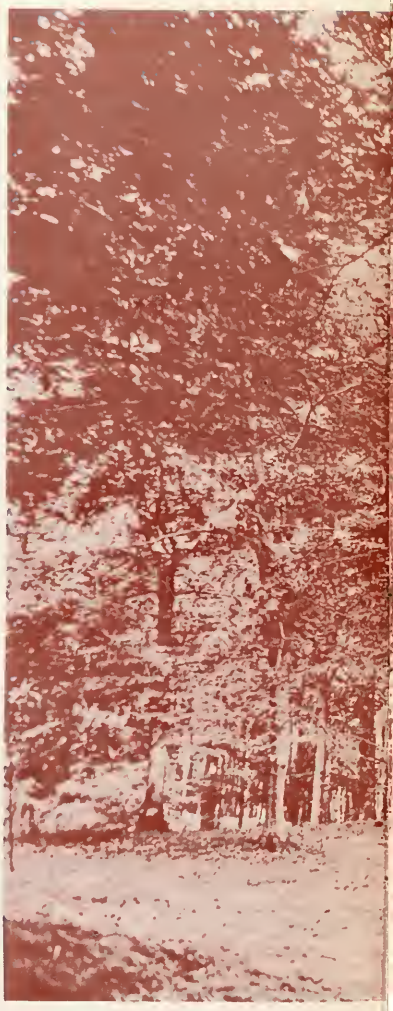
Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before mentioned religious excitement, and, conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days, that all such things had ceased with the apostles, and that there would never be any more of them.

I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all the sects—all united to persecute me.

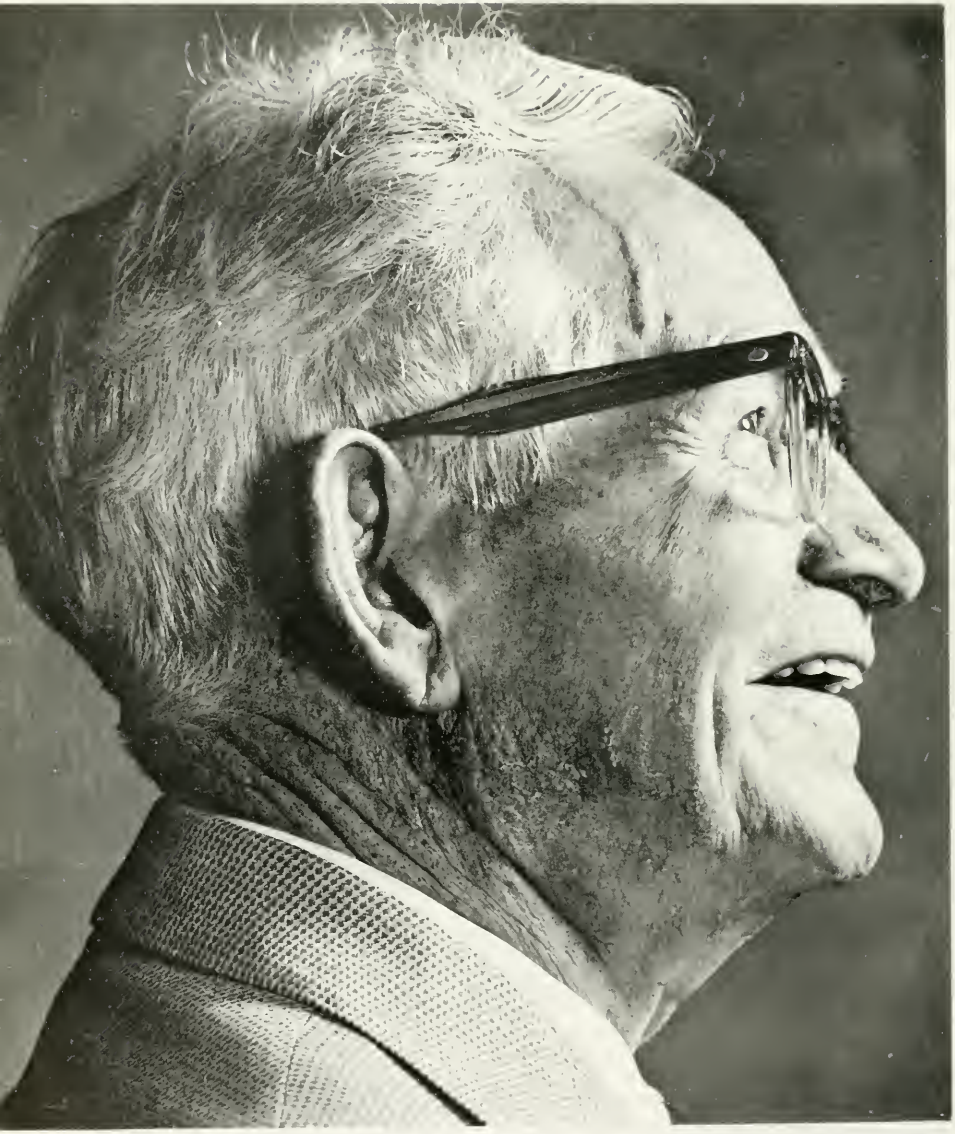
It caused me serious reflection then, and often has since, how very strange it was that an obscure boy of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, and in a manner to create in them a spirit of the most bitter persecution and reviling. But strange or not, so it was, and it was often the cause of great sorrow to myself.

However, it was nevertheless a fact that I had beheld a vision. I have thought since, that I felt much like Paul, when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light and heard a voice, but still there were but few who believed him, some said he was dishonest, others said he was mad, and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise, and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light and heard a voice speaking unto him, and all the world could not make him think or believe otherwise.

So it was with me. I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision, and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision, I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it, at least I knew that by so doing I would offend God and come under condemnation.



Where it all began. . . .
The Sacred Grove, Smith Farm
Palmyra, New York State



David Oman McKay . . . . Prophet
and todays' President of the Church

Joseph was a Chosen Prophet

by PRESIDENT DAVID O. McKAY

WELL over a century ago Joseph Smith, a mere boy between 14 and 15 years of age, declared that in answer to sincere prayer he received a revelation from God. His declaration was simple, but positive; and he was surprised when men doubted its truth To him his claim was but the statement of a simple fact; to the Christian world it proved to be a be a lightning flash that, striking, weakened their religious structure from turret to foundation.

Two important elements in his first message were these: First, that God is a personal being who communicates His will to man; and second, that no creed in Christendom had the true plan of salvation. Indeed, the "creeds were an abomination" in the sight of God; and their "professors" taught "for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." (Joseph Smith 2:19.)

For boldness of assertion, as an unqualified rejection of prevailing orthodoxy, as a challenge to ministers, this claim of a fair-haired, blue-eyed youth stands without parallel since the days of Jesus of Nazareth. Not even Luther's defiance at Worms is excepted; for his inspired effort at first was only to purify the church of corrupt practices, while Joseph Smith rejected the creeds as unauthoritative and many of their doctrines as absolutely false.

The result of this declaration was his immediate ostracism from the religious world. In a very short time, he found himself standing alone.

Alone—and unacquainted with the learning and philosophy of his day.

Alone—and unschooled in the arts and sciences.

Alone—with no philosopher to instruct him, no minister to guide him.

In simplicity and kindness he had hastened to them with his glorious message; in scorn and derision, they had turned from him saying, ". . . there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there would never be any more of them."

Thus he was left alone to embark upon the ocean of religious thought, having rejected every known vessel with which to sail and never having built one or even having seen one built himself. Surely, if an impostor, the bark he could build would be indeed a crude one.

On the other hand, if that which he built possesses an excellence and superiority over that which the learned professors and philosophers had given to the world during the preceding hundreds of years, men will be forced to say in surprise, "Whence hath this man his wisdom!"

It would appear, then, that though he seemed alone, he was alone only as was Moses on Sinai; as Jesus on the Mount of Olives. As with the Master so with the Prophet; his instructions came not through man-made channels but directly from God, the source of all intelligence. He says: "I am a rough stone. The sound of the hammer and chisel was never heard on me until the Lord took me in hand. I desire the learning and wisdom of heaven alone."[1]

The result of this divine guidance was an assurance of the righteousness of what he taught and a fearlessness in proclaiming it. When Joseph Smith taught a doctrine, he taught it authoritatively. His was not the question whether it agreed with man's thoughts or not, whether it was in harmony with the teachings of the orthodox churches or whether it was in direct opposition to them. What was given to him he gave to the world irrespective of its agreement or disagreement, of its harmony or its discord, with the belief of the churches or of the prevailing standards of mankind. It is interesting as well as profitable to know how the advanced thought of today harmonizes with what he taught so authoritatively over a century ago. The guiding spirit of his life was manifest right in the beginning and harmonizes with his wonderful declaration that God had spoken to him. In his own words it is this: "Whatever God requires is right, no matter what it is, although we may not see the reason thereof until long after the events transpire."

His claim to revelation from God, if established, leaves no doubt as to his authority to organize the Church of Christ on earth, and to administer authoritatively the principles and

ordinances thereof. Thus at the very inception of this great latter-day work was laid the immovable cornerstone of Christ's Church in this dispensation; viz., the authority to officiate in the name of Jesus Christ in things pertaining to his Church.

The harmony of his teachings with those taught by the Saviour and his apostles; the reasonableness of his assertion that men must be called of God to officiate in things pertaining to God; the complete organization of the Church; its government, laws, and wonderful adaptations to the needs and to the advancement of the human family—these and many other phases of this great latter-day work, when even only partly understood, lead thinking persons to ponder upon the source of the Prophet's wisdom.

The marks of his influence upon religious thought are manifest upon every hand; and whether men acknowledge it or not, the light that came from heaven over a century ago is dissipating the darkness that has enthralled the minds of men for ages.

When we look through the vista of over a century, and see the boy prophet standing alone in the midst of a tempestuously religious world, declaring that God had spoken to him and that there was not an authorized Church of Christ upon the earth; when we know that to make good his claim, he must give to the world something superior to that produced by the philosophy of the ages and the best wisdom of man; when we realize how impotent he was to do this if dependent alone upon his own learning and wisdom; we cannot help concluding, since he has given to the world something which stands today in brilliancy and sublimity superior to anything proclaimed by human wisdom, that surely he was indeed the Chosen Prophet of the latter-day.

As some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Though round its base the rolling clouds are spread,
Eternal sunshine settles on its head.[2]

[1]Smith, Joseph, *History of the Church*, Vol. V, 1958 edition; Deseret Book Company, Salt Lake City, Utah; page 423.
[2]From "The Deserted Village" by Oliver Goldsmith.

September 22, 1827. . . .
Joseph Smith takes the gold plates from their hiding place in the Hill Cumorah
Painted by Jerry Harston

The Book of Mormon comes to light

DURING the space of time which intervened between the time I had the vision (of God and Jesus Christ), and the year eighteen hundred and twenty-three—having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends and to have treated me kindly, and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me—I was left to all kinds of temptations; and mingling with all kinds of society, I frequently fell into many foolish errors, and displayed the weakness of youth, and the foibles of human nature, which, I am sorry to say led me into divers temptations, offensive in the sight of God. In making this confession, no one need suppose me guilty of any great or malignant sins. A disposition to commit such was never in my nature. . . .

In consequence of these things, I often felt condemned for my weakness and imperfections; when, on the evening of the above mentioned twenty-first of September, after I had retired to bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies and also for a manifestation to me, that I might know of my state and standing before Him; for I had full confidence in obtaining a divine manifestation, as I previously had one.

While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a Personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen, nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrists, so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were bare. I could discover that he had no other clothing on but this robe, as it was open so that I could see into his bosom.

Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me.

He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds and tongues, or that it should be both good and evil spoken of among all people.

He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it; as delivered by the Savior to the ancient inhabitants.

Also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted "seers" in

ancient or former times; and that God had prepared them for the purpose of translating the book.

After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus:

"*For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch.*"

And again he quoted the fifth verse, thus:

"*Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.*"

He also quoted the next verse differently:

"*And He shall plant in the hearts of the children the promise made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at His coming.*"

In addition to these he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was Christ, but the day had not yet come when "they who would not hear His voice should be cut off from among the people," but soon would come.

He also quoted the second chapter of Joel, from the twenty-eighth verse to the last. He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fulness of the Gentiles was soon to come in. He quoted many other passages of scripture, and offered many explanations which cannot be mentioned here.

Again he told me that when I got those plates of which he had spoken —for the time that they should be obtained was not yet fulfilled—I should not show them to any person; neither the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.

After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so, until the room was again left dark, except just around him; when instantly I saw, as it were, a conduit open right up into heaven, and he ascended till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

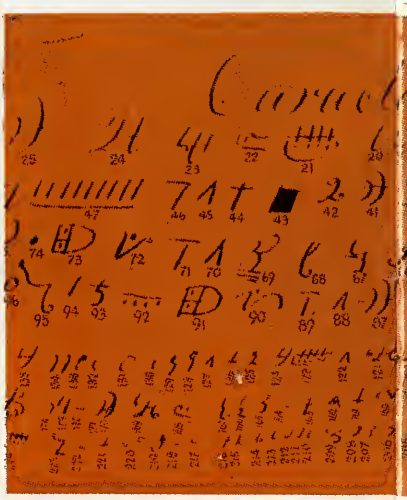
I lay musing on the singularity of the scene, and marveling greatly at what had been told to me by this extraordinary messenger, when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside.

He commenced, and again related the very same things which he had done at his first visit, without the least variation; which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that these grievous judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before.

By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard. But what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before, and added a caution to me, telling me that Satan would try to tempt me, (in consequence of the indigent circumstances of my father's family), to get the plates for the purpose of getting rich. This he forbade me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive than that of building His Kingdom; otherwise I could not get them.

After this third visit he again ascended into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced; when almost immediately after the heavenly messenger had ascended from me for the third time, the cock crowed, and I found that day was approaching, so that our interviews must have occupied the whole of that night.

I shortly after arose from my bed, and, as usual, went to the necessary labors of the day; but, in attempting to work as at other times, I found my strength so exhausted as to render me entirely unable. My father, who was laboring along with me, discovered something to be wrong with me, and told me to go home. I started with the intention of going to the house; but, in attempting to cross the fence out of



A copy of some of the characters inscribed on the gold plates delivered to Joseph Smith by the Angel Moroni

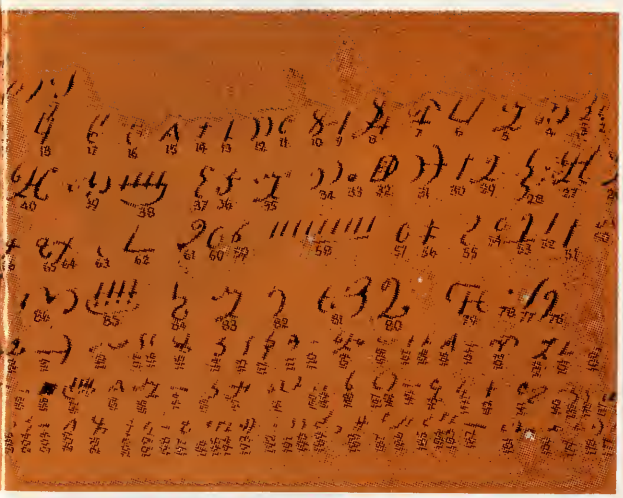
the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything.

The first thing that I can recollect was a voice speaking unto me, calling me by name. I looked up and beheld the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father and tell him of the vision and commandments which I had received.

I obeyed; I returned to my father in the field, and rehearsed the whole matter to him. He replied to me that it was of God, and told me to go and do as commanded by the messenger. I left the field, and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there.

Convenient to the village of Manchester, Ontario County, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner toward the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth.

Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them.



I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would it until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates.

Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner His Kingdom was to be conducted in the last days.

In the month of October, 1825, I hired with an old gentleman by the name of Josiah Stoal, of Chenango County, state of New York. . . . During the time that I was thus employed I was put to board with a Mr. Isaac Hale, of Harmony, Susquehanna County, Pennsylvania. It was there I first saw my wife, (his daughter), Emma Hale. On the 18th of January, 1827, we were married, while I was yet employed in the service of Mr. Stoal. . . . Immediately after my marriage, I left Mr. Stoal's and went to my father's and farmed with him that season.

At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate. On the twenty-second day of September, one thousand eight hundred and twenty-seven, having gone as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge: that I should be responsible for them; that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I would use all of my endeavors to preserve them, until he, the messenger, should call for them, they should be protected.

I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my

hand, he would call for them. For no sooner was it known that I had them, than the most strenuous exertions were used to get them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible. But by the wisdom of God, they remained safe in my hands until I had accomplished by them what was required at my hand. When according to arrangements, the messenger called for them, I delivered them up to him: and he has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty-eight.

The excitement, however, still continued, and rumor with her thousand tongues was all the time employed in circulating falsehoods about my father's family, and about myself. If I were to relate a thousandth part of them, it world fill up volumes. The persecution, however, became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehanna County in the state of Pennsylvania. While preparing to start—being very poor, and the persecution so heavy upon us that there was no probability that we would ever be otherwise—in the midst of our afflictions we found a friend in a gentleman by the name of Martin Harris, who came to us and gave me fifty dollars to assist us on our journey.

By this timely aid I was enabled to reach the place of my destination in Pennsylvania, and immediately after my arrival there I commenced copying the characters off the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father in the month of December, and the February following.

Sometime in this month of February, the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances, as he related them to me after his return, which was as follows:

"*I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Charles Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic; and he said they were true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.*

"*He then said to me. 'Let me see that certificate.' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, 'I cannot read a sealed book.' I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation.*"

On the 5th day of April, 1829, Oliver Cowdery came to my house, until which time I had never seen him. He stated to me that having been teaching school in the neighborhood where my father resided, and my father being one of those who sent to the school, he went to board for a season at his house, and while there the family related to him the circumstances of my having received the plates, and accordingly he had come to make inquiries of me.

Two days after the arrival of Mr. Cowdery (being the 7th of April), I commenced to translate the Book of Mormon and he began to write for me.

Oliver Cowdery

David Whitmer

Martin Harris

They SAW the gold plates

IN the course of the work of translation, we (Joseph Smith and Oliver Cowdery) ascertained that three special witnesses were to be provided by the Lord, to whom he would grant that they should see the plates from which the *Book of Mormon* should be translated.

Not many days after, Martin Harris, David Whitmer, Oliver Cowdery and myself agreed to retire into the woods and try to obtain, by fervent and humble prayer, the fulfillment of the promises given—that they should have a view of the plates.

According to previous arrangement, I commenced by vocal prayer to our Heavenly Father, and was followed by each of the others in succession. We did not at the first trial, however, obtain any answer or manifestation of divine favor in our behalf. We again observed the same order of prayer, each calling on and praying fervently to God in rotation, but with the same result as before.

Upon this, our second failure, Martin Harris proposed that he should withdraw himself from us, believing as he expressed himself, that his presence was the cause of our not obtaining what we wished for. He accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air of exceeding brightness; and behold, an angel stood before us. In his hands he held the plates. . . . He turned over the leaves one by one, so that we could see them, and discern the engravings thereon distinctly. He then addressed himself to David Whitmer; and said, "*David, blessed is the Lord, and he that keeps his commandments;*" when, immediately afterwards, we heard a voice from out of the bright light above us, saying, "*These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear.*"

I now left David and Oliver and went in pursuit of Martin Harris, whom I found at a considerable distance fervently engaged in prayer. He soon told me, however, that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished the same vision was opened to our view, at least it was again opened to me, and I once more beheld and heard the same things: whilst at the same moment Martin Harris cried out, apparently in an ecstasy of joy, " 'Tis enough, 'tis enough! mine eyes have beheld; mine eyes have beheld" and jumping up he shouted, "Hosanna," blessing God, and otherwise rejoicing exceedingly.

Having thus, through the mercy of God, obtained these glorious manifestations, it now remained for these three individuals to fulfill the commandment which they had received, viz., to bear record of these things; in order to accomplish which, they drew up and subscribed the following document:

"*Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken. And we also know that they have been translated by the gift and power of God, for His voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true. And it is marvelous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it: wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with Him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God.* Amen."

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

I BELIEVE....

The Testimonies of members of the Church in Great Britain

I remember how I nearly rejected the opportunity of hearing the gospel. When the missionaries gave my wife the Book of Mormon, I wouldn't read it. I thought I knew all there was to know about the Mormons (I had read a few books about them). My wife pleaded with me to read just the first fifty pages, but I told her "No."

One evening shortly afterwards, having nothing to read, nothing to smoke and nothing to drink—in fact, having no money in my pocket at all—I picked up the Book of Mormon. The moment I opened the pages it seemed to have a familiar ring about it. It seemed that I had read it before. I was thrilled with the story of Lehi and Nephi and their journeys. Instead of reading only fifty pages, I read about 150 pages.

I told my wife that it was a wonderful book, that I must own it and asked her to let me know when the missionaries called again.

I have never regretted reading the Book of Mormon, or joining the Church thirteen years ago. The gospel has been a source of inspiration to me all these years, in times of joy or pain plenty or hunger.

I know that Joseph Smith saw God and Jesus Christ; I know that he truly was called up to be a Prophet of God in these latter-days. Without the gospel, without this knowledge, life is meaningless and without purpose.

William S. Black
Aberdeen

As a child, I was brought up in the faith of the Church of England and attended church regularly, until three years ago when I married and went to live in Crewe.

On going to the local church in Crewe I received a frosty welcome, and I couldn't find God's presence at all. This made me unhappy and restless, and I found myself only attending church on festival days.

I never stopped praying to God that one day I should again find the the true understanding of his will. God knew how I felt and three months ago sent two of his missionaries to a neighbour of mine while I was visiting her. I was so interested in their remarks that I agreed that they should call on me the following day and tell me more about the Book of Mormon and the Church of Jesus Christ of Latter-day Saints.

When they came and told of the Prophet Joseph Smith I was very much impressed and I agreed to read the Book of Mormon and pray to God to know if it was true.

At the meetings that followed some of the things I was told puzzled me a little, but with constant payer I found the answer, the true will of God. I knew then that I wanted to be a part of the true Church of Jesus Christ. The night I was baptised I was nervous of the actual experience, but on coming out of the water and receiving the Holy Ghost . . . words cannot express the joy and happiness I felt.

I know that this is the true Church; I know that Joseph Smith was a true Prophet; I know that David O. McKay is God's Prophet on the earth today.

Gladys Lowe
Crewe

Two years ago my husband fell ill. and life didn't seem worth living.

A few years previous I had lost my son nearly 19 years of age. I had no desire to go to the village church or chapels, they didn't seem friendly enough for me. I was so distressed that I felt like putting an end to it all.

One day just after last Christmas I had a letter from my older sister living in Huddersfield. She told me that she had joined a new Church and was so happy. My sister hadn't had a very happy life and I kept wondering to myself what Church it was that she had joined. A few weeks later I heard from another sister living in Scarborough and she told me that she had also joined a new Church and what a wonderful Church it was. After that I couldn't help but wish I also belonged, but I didn't know anything about it. I kept hearing about a new Church, but where could I find it and learn more about it. I just didn't know.

The answer came from my sister and her husband in America, who wrote and told me that they had joined the Church of Jesus Christ of Latter-day Saints. I knew then that this was the Church I was going to join. I later saw my two sisters in this country and noticed right away such a difference in them. They were so happy and so full of their Church. Soon afterwards two missionaries knocked on my door. It was the turning point in my life. From that day my life has been filled with gladness. No more worries and tears for me. I'm happy. I just can't express how wonderful I feel.

I know the Book of Mormon is true; I know that Joseph Smith was a Prophet of God. What more can I say . . . I just know it's true. I am the only Mormon for miles around. I go 16 miles into Boston to the nearest meeting place twice a week and how I love it.

H. Woods
Great Hale, Lincs

When the missionaries first called at our home it was just curiosity on our part that we let them in. We wanted to find out what it was that could make these young boys leave their homes and loved ones and devote two years to the service of their Church and pay all the expenses for the two years themselves.

During their first visit their charming manners, pleasant voices and the faith and sincerity which rang in their words made a deep impression upon us both. We found ourselves wanting to know more about the way of life which could produce such fine young men.

Since our baptism we have discovered that life within the Church of Jesus Christ of Latter-day Saints is a warmly satisfying one. By living the principles of the restored gospel we have found a new kind of joy in life. Through our family prayers we have learned many new and wonderful things about each other. The bond between, which we thought could not be stronger, has been strengthened by the sweet spirit which is now in our hearts and home.

We believe that Joseph Smith was indeed a Prophet of God. We believe that there is a prophet at the head of our Church today in David O. McKay.

Betty and John Belmont

Chingford, Essex

The Articles of Faith

of the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1. We Believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We Believe that men will be punished for their own sins, and not for Adam's transgression.

3. We Believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We Believe that the first principles and ordinances of the Gospel are: *first*, Faith in the Lord Jesus Christ; *second*, Repentence; *third*, Baptism by immersion for the remission of sins; *fourth*, Laying on of hands for the gift of the Holy Ghost.

5. We Believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

6. We Believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

7. We Believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We Believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We Believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We Believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

11. We Claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We Believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

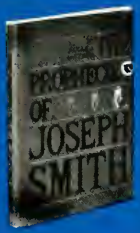
13. We Believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—

Joseph Smith

Encourage Gospel learning with these library musts . . .

1. LAW OF THE HARVEST by Sterling W. Sill. 52 thought provoking talks. Enough material for 1,000 talks or lessons. Acclaimed as Elder Sill's finest literary achievement. 25s.

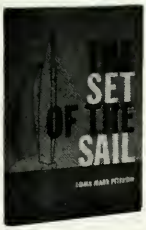
2. FOR TIME AND ETERNITY by Mark E. Petersen. This tremendously popular story carries the reader through romance, courtship and heartache as it creates an awareness for the necessity of temple marriage. 14s.6d.



3. PROPHECIES OF JOSEPH SMITH by Duane S. Crowther. This outstanding book deals with the prophecies of Joseph Smith and their subsequent fulfillment. Profusely illustrated with charts and rare photographs. 28s.6d.

4. DOCTRINE AND COVENANTS COMPENDIUM by Sidney B. Sperry. The entire contents of the Doctrine and Covenants are carefully explained. An enlightening work for all who would fully understand the revelations given the church. 41s.6d.

5. BOOK OF MORMON STORIES FOR YOUNG L.D.S.
6. BIBLE STORIES FOR YOUNG L.D.S.
7. STORY OF OUR CHURCH FOR YOUNG L.D.S.
By Emma Marr Petersen. Three volumes, richly illustrated, written to encourage and strengthen the faith of L.D.S. children. 23s.6d. each



8. SET OF THE SAIL by Emma Marr Petersen. This book should be required reading for every teenager. 16s.3d.

DOCTRINES OF SALVATION
compiled by Bruce R. McConkie
9. VOL. I
10. VOL. II
11. VOL. III
This authoritative 3-book series gives clear, unmistakable answers to oft debated questions on specific gospel subjects. 25s each

12. ABOUT BAPTISM
13. ABOUT PRAYER by Emma Marr Petersen. In these two fast-moving adventure stories, written especially for young Latter-day Saints, the true meaning of baptism and prayer is taught 10s.9d. each

14. YOU AND YOUR MARRIAGE by Hugh B. Brown. Elder Brown carefully covers the many aspects of marriage in this hard-hitting discussion filled with provocative ideas, sharp wit, and down-to-earth counsel. 19s.9d.

Order from your nearest Bookcraft dealer or from

BOOKCRAFT
1186 SOUTH MAIN · DA 8 0848
SALT LAKE CITY

DESERET ENTERPRISES
288 London Road, Mitcham, Surrey
Please send the following circled books for which I enclose
£. . . . . s. . . . . d. . .
1 2 3 4 5 6 7 8 9 10 11 12 13 14
Name . . . . . .
Address . . . . . .
Town . . . . . County . . . . . .

Do Mormons believe in God and Jesus Christ?

by PRESIDENT HUGH B. BROWN
of the First Presidency of the Church

WE affirm the existence of the true and living God. He is the Supreme Being in whose image and likeness man was created. We accept the scriptural account of the creation and fall of man. Through the fall physical degeneration and death entered into the world. Our earth life is but one stage of a continuing and eternal journey. The birth of the mortal body does not mark man's beginning nor will physical death mark the end of his progress.

All things including man, were created spiritually before they were created temporally. We lived as intelligent beings and as the spirit children of God had free agency, were endowed with the capacity of choice, but were and are warned, as was Adam, that we must take the consequences of our choice.

Our coming into mortality was part of a divine plan for man's continuous development throughout eternity. The earth phase of man's education towards salvation was foreordained but voluntary. This experience is the means by which embodied spirits will be subjected to trials and tests without which we could not achieve the perfection which Christ enjoined. The Apostle Paul reminds us, speaking of the Saviour: "*Though he were a Son, yet learned he obedience by the things which he suffered: And being made perfect, he became the author of eternal salvation unto all them that obey him. . . .*" (Hebrews 5:8-9.)

In our Articles of Faith we state our belief in God the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost, in other words, the Trinity, but we believe they are separate and distinct entities. This is the first distinguishing and, to some, disturbing doctrine of the Church. We do not subscribe to some of the creeds which declare Him to be incomprehensible, immaterial, and without body or parts. While we agree that finite man cannot fully comprehend God, there is ample scriptural support for the faith that we may progressively increase our comprehension. In fact, life eternal depends upon our knowing Him. Note the words of Jesus who said: "*And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou has sent.*"— John 17:3. . . . If it is life eternal to know Him and if we cannot know Him, what becomes of our immortality and salvation? Certainly our faith in Him will increase as we learn of Him. Comprehension and understanding are essential to intelligent worship.

That the three members of the Godhead are separate individuals, physically distinct from one another is evidenced by the sacred records of His dealings with man. One example, when the Saviour was baptized, John recognized the sign of the Holy Ghost; Christ stood before him in a tabernacle of flesh, and he heard the voice of the Father acknowledging the Son: "*This is my beloved Son, in whom I am well pleased.*" (Matthew 3:17.) In this case the Holy Trinity manifested themselves, each in a different way, and each was distinct from the others.

You, of course, are familiar with the testimony of Stephen at the time of his martyrdom. "*But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, behold, I see the heavens opened, and the Son of Man standing on the right hand of God.*" (Acts 7:55-56.) We are assured that Christ was in the express image of his Father: "*Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. . . .*" (Hebrews 1:3.) Man also was created in the image of God: "*So God created*

The First Presidency of the Church
Left to right - President McKay;
his First Counsellor, President Brown
(author of this article); and
his Second Counsellor, President N. Eldon Tanner

man in his own image, in the image of God created he him; male and female created he them." (Genesis 1:27.)

The question then is did Christ have a body. The answer is yes, while he lived on the earth. Many say not afterwards I call your attention to the fact that out there near Bethany, when he was caught up in a cloud while the astonished disciples were looking, the angel standing by said, "... *Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*" (Acts 1:11.) Before that event when he appeared before the disciples and apostles in that upper room. They were afraid because they thought they had seen a spirit. You remember his memorable words, "*Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have.*" (Luke 24:39.)

Therefore we know that both the Father and the Son are personal as we are personal and are in perfection what we are in embryo. Each of them possesses a tangible body, infinitely pure and perfect and attended by transcendent glory, nevertheless a body of flesh and bones.

We accept the New Testament story that Jesus of Nazareth was born into mortality of the virgin Mary, that He lived approximately 33 years in and around Judea. After three years of transcendent ministry He was crucified and His body was placed in a borrowed tomb. The miraculous resurrection of His glorified body broke the bonds of death and made resurrection possible for all men. As Paul said: "*For as in Adam all die, even so in Christ shall all be made alive.*" (I Corinthians 15:22.) We believe in the literal resurrection of the bodies of all men.

After His resurrection from the dead,

He appeared to many before ascending into heaven. You are all familiar with Paul's discussion of the resurrection as recorded in Corinthians: "*And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greatest part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as one born out of due time.*" (I Corinthians1 5:4-8.)

"*Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*" (Acts 4:12.)

To all the distinguishing characteristics of surpassing greatness by which men have judged Jesus of Nazareth, the devout Christian must add a attribute that far exceeds the sum of all the others—the divinity of Christ's origin and the eternal reality of His status as Lord and God. I quote Dr. James E. Talmage: "The atonement accomplished by the Saviour was a vicarious service for mankind, all of whom had become estranged from God through sin; and through that sacrifice of propitiation, a way has been opened for reconciliation whereby man may be brought again into communion with God, and be made able to live and advance as a resurrected being in the eternal worlds. This fundamental conception is strikingly expressed in our English word atonement, which, as its syllables indicate, is at-one-ment, 'denoting reconciliation, or the bringing into agreement of those who had been estranged.'

"The assured resurrection of all who have lived and died on earth is a foundation stone in the structure of (Mormon) philosophy. '*Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*' (Revelation 20:6.)

"But there is a special or individual effect of the Atonement, by which every soul that has lived in the flesh to the age and condition of responsibility and accountability may place himself within the reach of divine mercy and obtain absolution for personal sin by compliance with the laws and ordinances of the Gospel as prescribed and decreed by the Author of this plan of salvation. The indispensable conditions of individual salvation are: (1) Faith in the Lord Jesus Christ; that is, acceptance of His Gospel and allegiance to His commandments and to Him as the one and only Saviour of men. (2) Repentance, embracing genuine contrition for the sins of the past and a resolute turning away therefrom with a determination to avoid, by all possible effort, future sin. (3) Baptism by immersion in water, for the remission of sins; the ordinance to be administered by one having the authority of the Priesthood, that is to say the right and commission to thus officiate in the name of Deity. (4) The higher baptism of the Spirit or bestowal of the Holy Ghost by the authorized imposition of hands by one holding the requisite authority—that of the higher or Melchizedek Priesthood. To insure the salvation to which compliance with these fundamental principles of the Gospel of Christ makes the repentant believer eligible, a life of continued resistance to sin and observance of the laws of righteousness is requisite.

"The life we are to experience hereafter will be the result of the life we lead in this world; and as here men exhibit infinite gradations of faithful adherence to the truth, and of servility to sin, so in the world beyond the grave gradations will exist. Salvation grades into exaltation, and every soul shall find place and conditions as befits him. Mormonism affirms, on the basis of direct revelation from God, that graded degrees of glory are prepared for the souls of men, and that these comprise in decreasing order the Celestial, the Terrestrial, and the Telestial kingdoms of glory, within each of which are orders or grades innumerable. These several glories—Celestial, Terrestrial, and Telestial—are comparable to the sun, the moon and the stars, in their beauty, worth, and splendour. Such a condition was revealed to the Apostle Paul: '*There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead.* . . .' (I Corinthians 15:40-42.) Thus it is provided in the economy of God, that to progression there is no end."

We do not believe in death-bed repentance nor in instantaneous salvation. Salvation is an ongoing process, a lifetime endeavour, in fact an eternal quest. We believe in the efficacy of the atonement of Christ, that He did for us what we could not do for ourselves; that through his atoning blood all men will be raised from the dead, but our individual exaltation will, with His grace, be achieved by obedience to the laws and ordinances of the Gospel. A man cannot be saved in his sins, but from them. "We accept the scriptural doctrine of the atonement wrought by Jesus Christ. He broke the bonds of death and provided a way of the annulment of the effects of individual sin. He was the only sinless man who ever walked the earth; He was the first begotten in the spirit world and the Only Begotten of the Father in the flesh and therefore the only one who possessed the full powers of godhood and manhood. He was chosen and foreordained in the primeval council before the earth was formed. "*And now, O Father, glorify Thou me with Thine Own Self with the glory which I had with Thee before the world was.*" (John 17:5.)

We believe that He had that existence, premortal state, that He was the end member of the Godhead, the Son of God, and became the Saviour and Redeemer of the world. He was the only one wholly free from the dominion of Satan; the only one who possessed the power to hold death in abeyance and to die only as he willed to do so.

SEE NORTH AMERICA
AT THE LOWEST FARE OF ALL

Grandchildren in Montreal

Grand Canyon in Arizona

Grand time at World's Fair

BOAC & TCA

21-day Economy Excursion
London–Montreal return

£98.19s

BOAC Economy Excursion fares to North America are lower than ever! Less than 10 guineas down and you're away! With jet flights to 15 cities, BOAC saves you up to 17 guineas on your 21-day return fare (minimum stay 14 days). BOSTON is only £104.13s, NEW YORK £107.3s; and with TCA, MONTREAL is £98.19s, TORONTO £112.3s. You can plan your trip to take in all the fun of the World's Fair! If you want to know just how easy it all is, how little it costs in North America, and details of the BOAC Fly NOW—Pay LATER scheme, see a BOAC Travel Agent or nearest BOAC Office.

ALL OVER THE WORLD **B·O·A·C** TAKES GOOD CARE OF YOU

BRITISH OVERSEAS AIRWAYS CORPORATION AND CUNARD WITH TCA, QANTAS AND AIR-INDIA

LIVERPOOL
First Mormon missionaries land - July 1837
EDINBURGH
Samuel Mulliner begins the work - January 1840
PRESTON
First baptisms in England - July 1837
GLASGOW
Missionaries arrive - December 1839
MILNTHORPE
Birthplace of John Taylor, third President of the Church
BELFAST
John Taylor opens the work - July 1840
MANCHESTER
"Millennial Star" published - 1840
MERTHYR TYDFIL
Dan Jones organises Welsh District
LONDON
Charles Dickens visits emigrant ship
LEDBURY
Wilford Woodruff baptizes 205 in 30 days

The Gospel comes to Great Britain

compiled by DAVID BOULTON

And did those feet in ancient times
Walk upon England's mountains green?
And was the Holy Lamb of God
On England's pleasant pastures seen?
And did the countenance divine
Shine forth upon our clouded hills,
And was Jerusalem builded here
Among those dark Satanic mills?

Bring me my bow of burning gold,
Bring me my arrows of desire;
Bring me my spear, O! clouds unfold
Bring me my chariot of fire.
I will not cease from mental fight,
Nor shall my sword sleep in my hand;
Till we have built Jerusalem
In England's green and pleasant land.

How many times have you wondered, as that beautiful anthem with the words by William Blake has been sung, whether indeed those "feet in ancient times" did "walk upon England's mountains green?"

Before I became a member of the Mormon Church, I had often thought along those lines. Soon after joining the Church I came across this passage of history in the life of Heber C. Kimball, one of the early Apostles of the Church of Jesus Christ of Latter-day Saints. . . .

"The time was growing near for Heber C. Kimball to return home (from England to America). He visited the many branches that had been formed. It was most difficult for him to leave Chatburn and Clithero. Leaving the new members brought about a feeling he was helpless to describe. As he walked down the street he was followed by the members. Many of them could not speak for their tears. As they followed him down the road, Heber felt that he should remove his hat, for he felt that he was on holy ground.

"The Prophet Joseph Smith told Heber in later years, 'The reason you felt as you did in the streets of Chatburn was because the place was indeed holy ground, and some of the ancient prophets had travelled in that region and dedicated the land.'"

But I go ahead of myself.

The story of the Church in Great Britain really begins in the Kirtland Temple in Ohio, America.

The Kirtland Temple was the first to be built by the members of the Church, and it was within this Temple that the Prophet Joseph Smith received the keys of the fulness of times.

It was Sunday, June 4, 1837. Heber C. Kimball went into the Temple for a moments thought and meditation. As he sat at the front, the Prophet Joseph came up to him and said:

"Brother Heber, the Spirit of the Lord has whispered to me: Let my servant Heber go to England and proclaim my gospel, and open the door of salvation to that nation."

Of that moment, Heber later wrote:

"O Lord, I am a man of stammering tongue, and altogether unfit for such a work; how can I go to preach in that land, which is so famed throughout Christendom for learning, knowledge and to a people whose intelligence is proverbial."

But within ten days of his call, Heber C. Kimball and three companions—Orson Hyde, Willard Richards and Joseph Fielding— had left their homes and wives and families and set out on the first stage of their long journey to Great Britain. In New York they were joined by three missionaries from Canada—John Goodson, Isaac Russell and John Snyder—who had been chosen to join the mission and were anxious to bear witness of Mormonism to friends and relatives in England.

Heber had called the British Isles "the nursery of religion," and this it indeed appear to be, for it seemed as if the Lord had held Britain in his hands, preparing the people to receive the Gospel; and when liberty and industry and religious reformation had been established, he sent his chosen servants to preach the restoration of the Gospel and the Church of Jesus Christ.

At daybreak on July 20, 1837—less than two months after the revelation in the Kirtland Temple—the "Garrick" arrived in the river Mersey and the seven missionaries were taken ashore in a small boat. So anxious was Heber to get on to British soil that he could not wait for the boat to dock, but leapt from it when they were within five or six feet of the pier.

"Humility and a message of truth were virtually the entire stock in trade of Heber C. Kimball and his associates," writes Richard L. Evans of those days. *"Heber, Orson Hyde and Willard Richards were penni-*

less. The means of the other four members of the party were very limited."

They were strangers in a strange land, but their first thought was to offer prayers of thanks to the Lord and seek his instructions. This they did and the Lord instructed them to move on from Liverpool to Preston.

It was election day in Preston the day they arrived. The bands were playing, flags were flying, people were bustling; and over their heads in the main square fluttered a large banner which bore the inscription: "TRUTH WILL PREVAIL." With joy in their hearts, the seven missionaries caught the spirit of the message, and cried aloud: *"Amen! Thanks be to God! Truth WILL prevail!"*

And it was in Preston only ten days after their arrival in this country that the first fruits of their message came forth in nine baptisms in the river Ribble.

So unusual was it to hold a baptism in the open air that the people of Preston turned out in their thousands to witness the ceremony; and such was the enthusiasm of those about to be baptised that they raced each other to the water's edge for the honour of being the first Briton to join the Church in Great Britain.

That honour fell to a young man named George D. Watt.

Thus on July 30, 1837, the first seeds of the Gospel were sown "in England's green and pleasant land." So rich is the history of the growth of the Church in this country, so much happened in those early days of the Church, that it would be difficult to mention them all and I must select one or two of the more inspiring moments that have become a part of Mormonism.

Moments such as the time when Heber C. Kimball first arrived in Chatburn. . . .

"In Chatburn I was cordially received by the inhabitants, who turned out in great numbers to hear me preach. They procured a large tithing barn, placed a barrel in the centre, upon which I stood. I preached to them the first principles of the Gospel. When I concluded I felt someone pulling at my coat, exclaiming: 'Maister! Maister!' I turned around and asked what was wanted. Mrs Elizabeth Partington said: 'Please, sir, will you baptize me?' 'And me!'—'And me!' exclaimed more than a dozen voices. Accordingly I went down into the water and baptized twenty-five. I was engaged in this duty, and confirming them and conversing with the people until after midnight.

"The next morning I returned to Downham and baptized between twenty-five and thirty in the course of the day."

Or the time when Wilford Woodruff went to the Lord and inquired of him where he should next go to preach the Gospel. He was directed to the farm af a Mr. John Benbow. That farm has since become one of the landmarks of Mormonism in Great Britain.

Hill Farm, Castle Frome, Ledbury, Herefordshire, was the scene of some of the most exciting moments in British Church history.

John Benbow was a wealthy and independent farmer. He and his wife, Jane, were members of an independent church body known as the United Brethren. Some 600 people were members, and their number included forty-five licensed preachers.

Of their first meeting Wilford Woodruff wrote:

"I presented myself to him as a missionary, an Elder of the Church of Jesus Christ who had been sent to him by the commandment of God as a messenger of salvation, to preach the gospel of life to him and his household."

Within a day or two Wilford had

Wilford Woodruff

Above left:
John Benbow's farm

Above right:
The farm pond, in which Wilford baptised hundreds.

Opposite:
Heber C. Kimball

baptised Mr. and Mrs. Benbow and four of the preachers of the United Brethren.

Commenting on one of his meetings, Wilford later wrote:

"When I arose to speak . . . a man entered the door and informed me that he was a constable and had been sent by the rector of the parish with a warrant to arrest me. I asked him, 'For what crime?' He said 'For preaching to the people.' I told him that I had a license for preaching the Gospel to the people, and if he would take a chair I would wait upon him after the meeting. He took my chair and sat beside me. For an hour and a quarter I preached the first principles of the everlasting gospel.

"At the close of the meeting I opened the door for baptism, and seven offered themselves. Among the number were four preachers and the constable.

"I continued to preach and baptize daily. The first thirty days after my arrival. . . . I had baptized 45 *preachers and* 160 *members of the United Brethren. This opened a wide field of labour, and enabled me to bring into the Church over eighteen hundred* (1,800) *souls during eight months, including all of the six hundred United Brethren except one person. In this number were some two hundred preachers of various denominations."*

Two of Scotland's own sons carried the Gospel into that rugged land. Samuel Mulliner and Alexander Wright were both born in Scotland; both emigrated to Canada and there embraced the Gospel. In 1839 they both received the call to travel back to their homeland with the message of the restoration.

But the moment in Scottish Church history that stands out is the time when Orson Pratt went into Scotland to work. When he arrived there in the May of 1840, Scotland had 80 Latter-day Saints. The morning after arriving in Edinburgh he climbed a jutting hill—known locally as Arthur's Seat—and importuned the Lord to give him 200 souls in baptism.

Then he began to work. Six months later when he attended a conference of the Church in Manchester he reported more than 250 members in the Edinburgh and Glasgow districts.

No history of the Church in Great Britain would be complete without a mention of the fiery little Captain Dan Jones, who slept at the side of the Prophet Joseph Smith in the jail at Carthage on the night before the mob broke into the jail and murdered Joseph and his brother Hyrum.

Dan joined the Church in America, but he was soon called to serve a mission in his native Wales, where such marvellous results attended his ministry that at a conference held in Manchester on May 31, 1846, he reported 687 members in Wales—an increase of 378 since the previous conference.

At the conference in 1848, Dan Jones reported a total Welsh membership of 3,603 and his total baptisms for the years as 1,939.

Thus in eleven years—from 1837 to 1848—those early missionaries of the Church, who came to this country with nothing more than the clothes they stood up in and a message of truth, had firmly established the Church of Jesus Christ among William Blake's "dark Satanic mills."

For those who like statistics . . . in the first three years—from 1837 to 1839—the truth attracted 1,517 people; the next decade brought 34,299 into the Church; and the first hundred years of the Church in this country saw 126,593 Britons baptized. Of that number more than a third left these

shores for the Salt Lake Valley and the centre of the Church.

During the years between the world wars, the numbers accepting Mormonism grew steadily—as did the wild and woolly stories concerning the the Mormons. Conversions almost came to a standstill in the Second World War, when all of the American Missionaries were pulled out of this country.

But since 1945, and more especially since 1958 when the London Temple was completed on its beautiful site at Lingfield, near Newchapel in Surrey, the advance of Mormonism throughout the whole country has accelerated tremendously.

In his dedication of the London Temple, the President of the Church, President David O. McKay — his father was a Scot, his mother came from Merthyr Tydfil—said that the opening of the Temple heralded in a "new era" in the Church in Great Britain.

Few of us at that time realised exactly what he meant, but in 1959 there was an upsurge of missionary endeavour. When in the early 1950's baptisms had been counted in hundreds, now the numbers increased to thousands.

Within three years of the Temple dedication, the British Isles had been divided and re-devided into more compact administrative areas. When in 1958 Great Britain was just one Mission, now it was divided into three, now four and now eight.

Six great areas of concentration—London, Leicester, Manchester, Leeds, Sunderland and Glasgow—have been organised into self-supporting, self-administrating "stakes," governed in each case by British members and in each stake a membership of more than 2,000.

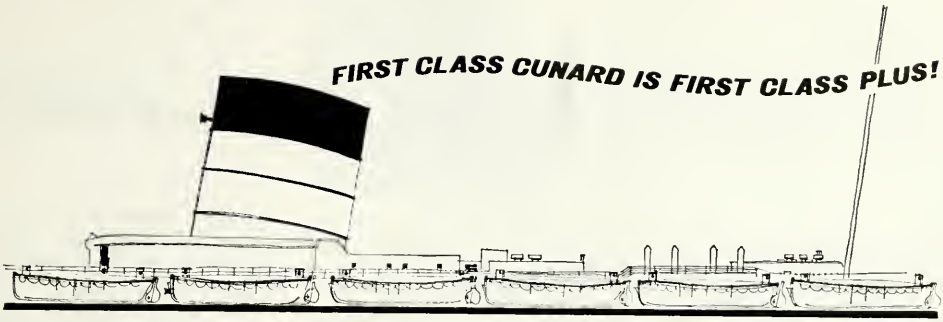
Mormonism is indeed on the advance. And as a more physical evidence of this advance witness the number of new Chapels now being built throughout the country. More than 20 already completed in the last two years; another 50 or so are in the process of construction and 30 more planned for commencement this year.

In his book "The Uncommercial Traveller," Charles Dickens wrote of his investigation of a Mormon emigration ship, and he concluded. . . .

The London Temple . . . heart of Mormonism in Great Britain

" . . . *so far, some remarkable influence had produced a remarkable result, which better known influences have often missed.*"

Indeed, the "truth will prevail," for that is Charles Dickens's "remarkable influence" . . . the truth, and its result is written into the glorious pages of the history of the Church of Great Britain.



NEW YORK by Queen

in a glorious long weekend!

You go aboard one of the great "Queens" on a Thursday and are in New York on the following Tuesday. In between you have four carefree, invigorating days . . . tempted by magnificent menus . . . royally entertained . . . splendidly served. Whether you are business or pleasure bound, there is no better start or finish to your visit than this brief but bracing holiday at sea. It costs so little of the working week and pays such splendid dividends in rest and relaxation.

Fares for 'QUEEN' Liners; First class from £138; Cabin class from £84; Tourist class from £64.10

CUNARD TO USA AND CANADA

Consult your local travel agent or CUNARD LINE, Cunard Building, Liverpool 3 (Liverpool CENtral 9201); 15 Lower Regent St., London, S.W.1 (WHItehall 7890); 88 Leadenhall St., London, E.C.3 (AVEnue 3010).

A GOVERNMENT BY LAYMEN

What is a Mormon? Why is he considered different? Why is it that in a world of more than 800 million Christians he who believes so implicitly in Jesus Christ and all his teachings, should be persecuted—even murdered—for that faith in Christ?

Thus far you have been given a glimpse of the beginnings of Mormonism, starting with the vision of Joseph Smith, his translation of the Book of Mormon, the growth of the church in Great Britain, and testimonies of a few of the members in this country.

On the pages that follow we shall be outlining the organisations within the Church . . . its auxiliaries. You will be given an insight into the "way of life" that all faithful Mormons embrace and which, in part, gives them strength and peace of mind.

One of the unique features of Mormonism is its government. There are no paid ministers in the Church of Jesus Christ of Latter-day Saints, and yet each branch of the Church throughout the world is governed democratically.

In charge of each branch is a president and his two counsellors or or assistants. These men are laymen—holders of the Priesthood of God and yet not full-time clergymen. During the day they work in their normal professions or trades . . . as lawyers, doctors, artists, architects or draughtsmen, miners, bus drivers, electricians, plumbers or decorators.

Come evening-time and week-ends. however, and these men put off their cloaks of worldly labour and don the mantles of Church authority . . . and take up again the task of managing a group of two or three hundred men, women and children—members of the Church of Jesus Christ.

For these men their work in the Church is truly a "labour of love," love of God and all His children, love of Jesus the Christ and his gospel plan.

This follows throughout the whole

he Mormon church. The men and
nen in charge of the many auxili-
s, the youth Leaders, the Sunday
ool directors, the Primary admini-
tors, the teachers, each one of
n is unpaid, called to serve and
ly to serve with all their hearts,
heir time . . . for all their life, if
essary.
nd so we can begin to answer
question—"What is a Mormon?"
Mormon comes to Church to
e, without expecting any payment
service other than the satisfaction
aving been found worthy enough
ave been called to serve in the
rch of Jesus Christ.

ALBERT T. PRICE, aged 38, who lives at Welwyn garden City in Hertfordshire. He married a girl who had been born into the Mormon Church, but it wasn't until March 1960 that he was himself baptised. He has two children, who are also members. Outside the Church he is a greengrocer, with two shops of his own in Welwyn Garden City. In the Church he is a Branch President. His normal working day begins at three in the morning, and ends late at night after completing his Church work.

GEOFFREY D. HOBBS, aged 37, who lives at St. Albans in Hertfordshire. He has been a member of the Church since January, 1957. His wife and four children—the eldest is 13 years old, the youngest 19 months—are also members of the Church. Outside the Church, Geoffrey Hobbs is a sales representative, selling hand and machine tools. In the Church he is First Counsellor to the Bishop of the St. Albans area, sharing in the control of a branch of the Church with upwards of 250 members.

ALVIN I'ANSON-HOLTON, aged 54, lives at Doncaster in Yorkshire. His parents were members of the Church when he was born, but he was not baptised until he was 10 years old. His wife and son are both members of the Church. Outside the Church he is a Civil Servant. In the Church he is Second Counsellor in the Leeds Stake (Diocese) Presidency, sharing in the management of some 3,000-3,500 members.

JAMES W. SUCH, aged 44, who lives at Selly Oak in Birmingham. He has been a member of the Church for 9½ years. His wife and four children—the eldest is 16 years old, the youngest 4½ years—are also members of the Church. James Such works at the Cadbury's chocolate factory at Bournville. In the Church he is an Assistant Stake Clerk, working the clerical department of the Church "diocese" which has a membership of 3,550. He spends approximately 25 hours of spare time in Church service each week.

Local Branch leaders from all over the world photographed in Salt Lake City

Mormonism - A Way of Life

by MILDRED EYRING
of the General Board of Relief Society

"*As he thinketh in his heart, so is he.*"—Proverbs 23:7

"*The key to every man is his thought.*"—Ralph Waldo Emerson

"*Our view of life moulds our life, our view of God moulds our souls.*"—Richard Cecil.

THE "Mormon way of life," as the above quotations suggest, is a reflection of the concepts Mormons have of God, of themselves, of who they are, why they are here, and where they are going. Their ideas account for their behaviour.

Mormons believe in a living God who is an all-wise, loving father whose purpose is to "bring to pass the immortality and eternal life of man," and they pray to Him in love and confidence. They believe that Jesus Christ is the only begotten son of God and the Saviour of mankind, that His gospel of love of God and fellowmen is the best way of life, and they try to follow his admonition, ". . . do the work which ye see me do." (III Nephi 27:21). They believe that the Holy Ghost, a personage of spirit, will guide those who seek guidance, and they seek it. They believe that the ten commandments were divinely given for man's benefit and happiness, and they obey them. They believe that God had revealed his will to all his chosen

Three aspects of the Relief Society in action

Top: Instruction - each month members have lessons on the gospel, social sciences and literature

Centre: Cooking and cleaning for a sick mother

Bottom: Visiting with each member in the branch

prophets in all ages, including this dispensation, and they study the teachings of these prophets and follow their admonitions.

They believe, for example, that the Word of Wisdom was divinely given to the Prophet Joseph Smith for the "temporal salvation of all saints in the last days," and they obey it. They accept the words of Lehi, "Men are that they might have joy," and those of Isaiah, "joy and gladness shall be found therein (Zion), thanksgiving and the voice of melody," and they sing and are joyful. They believe they cannot be saved in ignorance, so they study in all fields seriously.

They believe in the sanctity of marriage, that it is a privilege to have children, and that parents must teach their children to obey the laws of God. They believe that families will continue as families eternally if they are properly sealed by divine authority. They live so that these things may be possible. They believe they are possible because God has restored his priesthood and Church through which they can be accomplished. They honour the priesthood and work in the Church. All that they do, they do voluntarily because they are free agents and they accept the responsibility for the choices they make.

The concept of the family, as indicated above, gives the key to the role of women in the Church. They are obviously as essential as men in God's plan to give all his spirit children physical bodies. The division of labour prescribed by Him is accepted. Men are to provide the physical necessities for their families and are to be the responsible heads of their families. Women are to be helpmates to their husbands, to bear children and care for them. Together, parents are to teach their children. Equality between men and women is not a problem. They have the same standards, but they are different by nature. "Male and female created he them." They play different but equally important roles. Mutual respect and co-operation strengthen their relationship. They complement each other.

Mormon women have always enjoyed complete freedom of thought and action. The Prophet Joseph Smith told the women in Nauvoo, ". . . as far as knowledge is concerned, it may extend to all the world," and President Brigham Young said,". . . we think they (women) ought to have the privilege to study those branches of knowledge that may develop the powers with which they are endowed . . . all this to develop their sphere of usefulness for the benefit of society at large." (Priesthood and Church Government, Widtsoe, p. 87). Mormon women have always had full religious franchise and the women of Utah were the first women in the United States to vote in a civic election.

Twelve years after the Church was organized, the first auxiliary of the Church was organized by the Prophet Joseph Smith. It was called the Female Relief Society of Nauvoo. The Prophet once said that the Church was not fully organized until the women were thus organized. Its purpose, in the words of the Prophet, was "not only to relieve the poor, but to save souls." The present Handbook gives the purposes as follows: "To manifest benevolence, irrespective of creed or nationality; to care for the poor, the sick, and the unfortunate; to minister where death reigns; to assist in correcting the morals and strengthening the virtues of community life; to raise human life to its highest level; to elevate and enlarge the scope of woman's activities and conditions; to foster love for religion, education, culture, and refinement; to develop faith; to study and teach the gospel; to save souls." (Relief Society Handbook, page 8).

In one of the early meetings, the Prophet said to the women. "This charitable Society is according to your natures." Women are naturally sympathetic, patient, generous and kind. They are also gregarious, friendly, creative, artistic, studious and religious. They are energetic and willing workers.

All of these qualities are enhanced by activity in the programmes of Relief Society. Together the women practice compassion, study the gospel, perfect homemaking skills, learn to appreciate great literature, gain understanding of social problems and their solutions, and develop their artistic talents. In the process they become better wives, mothers, homemakers, neighbours, citizens and Church members. The older women give of their wisdom and experience to the younger women, who in turn, bring new ideas and enthusiasm to the group. All are refreshed and uplifted by the association.

Because of their positions of leadership in their own families, members of Relief Society are interested in all the organizations of the Church which involve their husbands and children. As members of the Sunday School, they attend those meetings with their families and are concerned with their children's assignments and accomplishments. They support the Primary Association and co-operate in the home partnership programme there. Mothers of teen-age children are equally interested in the M.I.A. programme. Every husband and son of a good Relief Society member knows that he has her full support in his priesthood responsibilities. As husbands and children reciprocate this interest and assistance, the women can work happily in their organization and the entire family is blessed. Since the Church is made up of families, the whole Church is strengthened by Relief Society.

The Church has never been provincial. From the beginning the leaders envisioned a world-wide organization. The scope and interests of Relief Society are equally broad. Note the following concerning the first international meeting of the National Women's Suffrage Association in 1888, at which Relief Society was represented by Emily S. Richards:

"*The meeting adopted the plan of forming a permanent International Council of Women and a permanent National Council of Women. Three years later . . . with the advice of President Wilford Woodruff, Relief Society became a charter member of the National Council of Women. Thus, at that early time, Relief Society stood on the same platform with all the other great organizations of women throughout the United States, and still continues* (1964) *as a member of the National Council of Women, through which it enjoys official contact with the International Council.*" (*Centenary of Relief Society*, p. 25).

Many Relief Society leaders have attended National Council meetings as representatives of the Society. Several have served as officers and committee members and have been influential in forming policies and procedures.

At the present time there are more than 6,000 organized Relief Societies throughout the world, with a total membership of more than one-quarter million. They are all under the direction of the Relief Society General Board and carry out a uniform programme where possible. Wherever they are, these Relief Society women are teaching and exemplifying the Mormon way of life.

Most of the books on your shelf

will come from the Deseret Book Company

CONTINUING THE QUEST
by Hugh B. Brown 28s. 6d

A treasury of fifty speeches, articles, musings and poetry on a multitude of subjects, appealing to both young and mature.

THE LATTER-DAY PROPHETS AND THE DOCTRINE AND COVENANTS
by Roy W. Doxey 28s. 6d.

A commentary on the Doctrine and Covenants, with the comments taken from talks given by General Authorities.

WHILE OF THESE EMBLEMS
by Carl Jacob . . 19s. 9d.

Here is a book that every teenager should read and which every parent should use as a basis for studying during home evenings.

ANSWERS TO GOSPEL QUESTIONS
by Joseph Fielding Smith . 19s 9d

Four volumes of invaluable reference material written in President Smith's authoritative style.

ESSENTIALS IN CHURCH HISTORY
by Joseph Fielding Smith . 29s

For the student of history, this volume could well be the starting point for an intensive study of the growth of the Church.

ARCHAEOLOGY AND THE BOOK OF MORMON
by Milton R. Hunter . 34s. 6d

Elder Hunter here tells of his exploration into all the evidences of Christ in Mexico and Central America

ONE LORD . . . ONE FAITH
by Mark E. Petersen 21s 3d.

There is but one Gospel—of faith—or religion—of Jesus Christ There is one path of salvation . . and only ONE path.

THE WAY TO PERFECTION
by Joseph Fielding Smith . 14s. 6d

Again an essential for the Student In this volume President Smith discusses the Gospel in all its exciting aspects.

DISCOURSES OF THE PROPHET JOSEPH SMITH
by Alma P. Burton 21s 9d

A collection of much that the Prophet Joseph said on the principles of the restored gospel of Jesus Christ

These and other Church publications are all available from

Deseret Enterprises Limited

288 London Road, Mitcham, Surrey (Telephone: MITcham 5235-6)

Sunday School - University of

By Lynn S. Richards, Asst. Gen. Superintendent, Deseret Sunday School Union

SUNDAY School is exciting! If you are a boy or a girl you are taken to Sunday School at about the age of three. Usually the whole family goes.

Your friends are very important to you. On the first day of January if you are four or just past four you will be placed in a new class with your friends. You will learn to love these friends. You will be with them throughout your whole Sunday School experience. This class is usually in the Junior Sunday School.

The Junior Sunday School is for those who are not older than about eight years. You will love the songs they sing. Sometimes they have a volunteer choir who sing in the worship service. You can sing in this choir. You will also be able to give inspirational talks to all of your friends there. The principles of the Gospel are first taught in the Junior Sunday School classes.

There are many more courses that you will take, twenty-nine in all. You will learn all about our Heavenly Father, what He looks like and how He can help us. You will learn of the creator of this world, His Son, Jesus Christ, and hear His life's mission. You will find how He became our Redeemer and Saviour. You will discover that He lived in the old world *and* in the new world.

You will hear about the ancient apostles and learn how they were chosen and taught the Gospel.

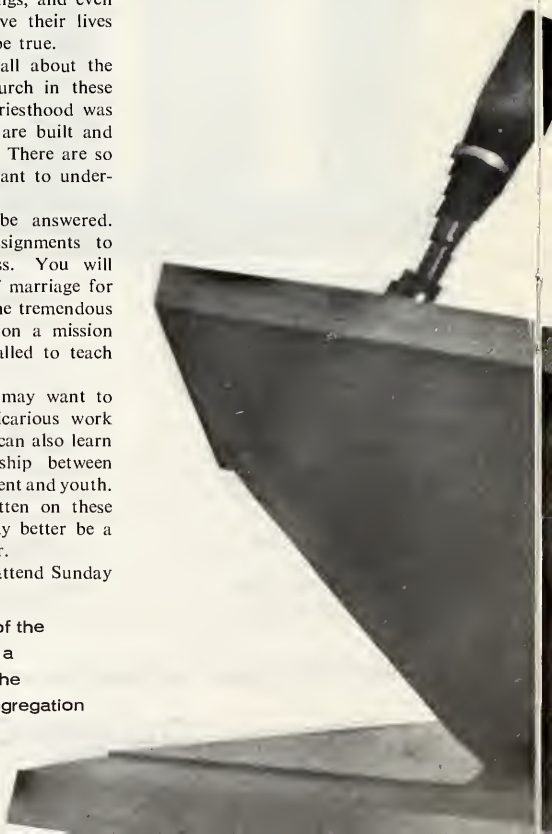
One of the most exciting stories you will ever learn will be about a boy prophet, Joseph Smith, through whom the Gospel was restored to the earth. In the Sunday School classes you will learn how the *Book of Mormon* came forth and was translated from golden plates. You will be grieved and saddened as have many others with the persecutions, mobbings, and even death of those who gave their lives for what they knew to be true.

Then you will learn all about the organization of the Church in these latter days. How the priesthood was restored. Why temples are built and what they are used for. There are so many things you will want to understand in these classes.

Your questions will be answered. You will be given assignments to recite before your class. You will discuss the principles of marriage for time and eternity, and the tremendous opportunity of serving on a mission yes, you too may be called to teach the Gospel to others.

In these classes you may want to study genealogy and vicarious work for the dead. Yes, you can also learn the wonderful relationship between parent and child and parent and youth. Special courses are written on these subjects so that you may better be a good mother and father.

Each Sunday as you attend Sunday



Julie Haslem, aged 8, of the Reading Branch, giving a 2½-minute talk before the full Sunday School congregation

the Church

A Junior Sunday School in action. Children from three to eight years of age participate, giving the talks, saying the opening and closing prayers and singing to each other.

School, you will have the opportunity of partaking of the Lord's supper, the sacrament. You can sit calmly and reflect upon the sacrifice that our Saviour made for us and meditate upon how you can repay Him for having given His Life that you might live again with your Heavenly Father.

Yes, you will have an opportunity to express your testimony and your conviction. Each Sunday morning there will be two members called from your Senior Sunday School class to give a "two and a half minute talk." You can have this opportunity to tell others of the principles you know to be true.

You will have an opportunity, over the span of your Sunday School experience until you reach the age of 19, to commit to memory all of the scriptural passages used by the missionaries in teaching the Gospel. If you have a musical talent you may be called to play the organ or the piano or to lead the singing and you will also learn all of the songs of Zion with the wonderful Gospel message.

Think of it! You may be one of those chosen to take special teacher training class. In this course you will learn how effectively to be an inspirational teacher. Then you may be called to be a teacher of students yearning to know the Gospel. As a good teacher you will inspire them to live the principles you teach them, not only by those principles you teach but by your actions. Teaching is that noble profession we attribute to the Master.

As a Sunday School teacher you will want to attend the prayer meeting for all officers and teachers of the Sunday School. It is held 20 minutes before Sunday School begins. The spirit of humility is there and a prayer thought and prayer is uttered for your success as a teacher. A monthly meeting called a "Preparation Meeting" is usually held for a Sunday School teacher. Here you will be trained on how more effectively to give your Sunday School lesson. Or you may be called to be the secretary or assistant secretary of the Sunday School to keep all of the records of attendance of every member of the Church in your ward or branch.

You may be called to be a superintendent. As such you will serve immediately under the direction of the bishop or branch president. Here you learn the principles of leadership; the order of the priesthood in presiding and the Sunday School programme. What a wonderful opportunity to direct the affairs of one, two, four or five hundred eager members who desire to learn the Gospel.

It is the Sunday School who has as its objective the teaching of the Gospel to every member of the Church. But it is not enough that we teach the principles, we must inspire you and every member of the Church to live these principles.

The Mormon way of life is wrapped up in a bundle of services we do for others. Jesus said, "Insamuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

For parents

For Sunday School teachers

For all Gospel scholars and teachers

THE Instructor

The Instructor offers invaluable help for all Gospel teachers. Here are just a few of the features.

FOR TEACHERS:

* Full-colour and black-and-white illustrations, charts, maps, and other visual aids to help your lessons come alive.
* Special articles keyed to specific Sunday School lessons.
* Articles for enrichment of all Gospel lessons.

FOR PARENTS

* Special Family Night lessons to aid parents in teaching the Gospel in the home.

FOR GOSPEL DOCTRINE CLASS MEMBERS:

* Special series of enrichment materials for those studying "Jesus the Christ" in the Gospel Doctrine class.

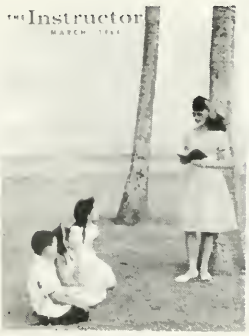
FOR ADINISTRATORS:

* Articles by President David O. McKay and members of the Sunday School General Superintendency.

THE GOSPEL IN ACTION:

. . . every month in THE INSTRUCTOR.

Mail handy coupon at right and subscribe today



The Instructor,
135, South State Street, Salt Lake City, Utah.

Dear Sirs,

Please commence sending "The Instructor" to the address below as from the ..... issue, for which I enclose £1 1s. as a year's subscription.

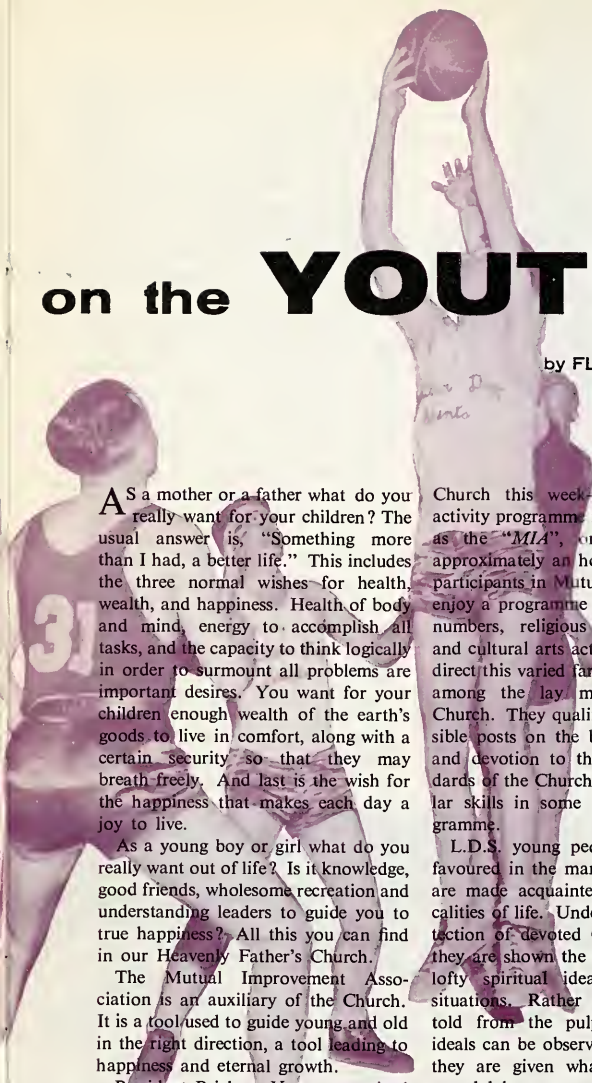
Name .....

Address .....

Town ..... **Country** .....

Mormonism - A Way of Life....

....with the accent



on the YOUTH

by FLORENCE B. PINNOCK of the YWMIA General Board

AS a mother or a father what do you really want for your children? The usual answer is, "Something more than I had, a better life." This includes the three normal wishes for health, wealth, and happiness. Health of body and mind, energy to accomplish all tasks, and the capacity to think logically in order to surmount all problems are important desires. You want for your children enough wealth of the earth's goods to live in comfort, along with a certain security so that they may breath freely. And last is the wish for the happiness that makes each day a joy to live.

As a young boy or girl what do you really want out of life? Is it knowledge, good friends, wholesome recreation and understanding leaders to guide you to true happiness? All this you can find in our Heavenly Father's Church.

The Mutual Improvement Association is an auxiliary of the Church. It is a tool used to guide young and old in the right direction, a tool leading to happiness and eternal growth.

President Brigham Young organized the Young Women's Mutual Improvement Association in 1869 and the Young Men's Mutual Improvement Association in 1875. As he did this two key phrases stand out in the impressive charges to the leaders of Mormon youth, "—get a living testimony of the truth," and "—cultivating a knowledge and an application of the eternal principles of the great science of life." This the *MIA* has done for almost one hundred years.

Throughout the Latter-day Saints Church this week-day teaching and activity programme is popularly known as the "*MIA*", or "Mutual." For approximately an hour and a half, the participants in Mutual on a week night enjoy a programme including assembly numbers, religious class instruction, and cultural arts activities. Those who direct this varied fare are selected from among the lay membership of the Church. They qualify for their responsible posts on the basis of their faith and devotion to the ideals and standards of the Church, and their particular skills in some phase of the programme.

L.D.S. young people are peculiarly favoured in the manner in which they are made acquainted with the practicalities of life. Under the friendly protection of devoted Church leadership, they are shown the way to apply their lofty spiritual ideals to real living situations. Rather than merely being told from the pulpit that Christian ideals can be observed in "the world," they are given what amounts to an actual laboratory experience in seeing just how this can be done and how to solve the problems that may arise. They learn to pray as they play their games. They call upon the Lord to bless an evening of dancing, and they learn to seek recreational expression in activities "to which the Lord can be invited" with full propriety.

The Mutual is dedicated to spreading joy throughout the Church and the world. It offers all young people, who join in the programme, a convincing demonstration that in goodness there is real happiness. *MIA* provides young people with a positive opportunity to experience progress and achievement in activities in which they can engage, rather than a negative recital of things they should *not* do. To the Latter-day Saints, this choice is vital and they believe it can best be made in the light of the Church doing its utmost to show the finer things of life in sharp contrast to the commercialized recreation available at roadside taverns and the like.

Since the very beginning of *MIA*, it has been amazing how quickly new ideas have caught on and how they have spread throughout the world. Always the idea of Mutual is to provide the young people with ample opportunities to develop their talents, so as they grow they might assume positions of leadership themselves. Each year study courses are prepared. They include religious and character-building subjects. In addition there are manuals prepared to provide instruction in dance, drama, speech, music and sports. The many festivals in the various activities which take place throughout the Church yearly testify to the fact that even inexperienced and untrained leaders with the help of their Heavenly Father can produce excellent results.

The dance programme includes instruction in ballroom dancing, square dancing, folk and other types of fun dancing. The young people are urged to create their own original dances. Ballroom etiquette is stressed among the younger groups, and many times a year every ward and branch, mission

and stake give the young people opportunities to meet other young people of the same standards through dancing. Each year more than 25,000 such dances are held and in June each year almost 6,000 boys and girls, from various sections of the Church, meet together on a mammoth area of lawn in Salt Lake City to dance the same dances. It is the only dance festival of its kind in the world.

Drama is also a favourite activity in the Church. Plays have been enjoyed since the early pioneer days. Not only does every young person have an opportunity to be in a play but he is also encouraged to write original plays.

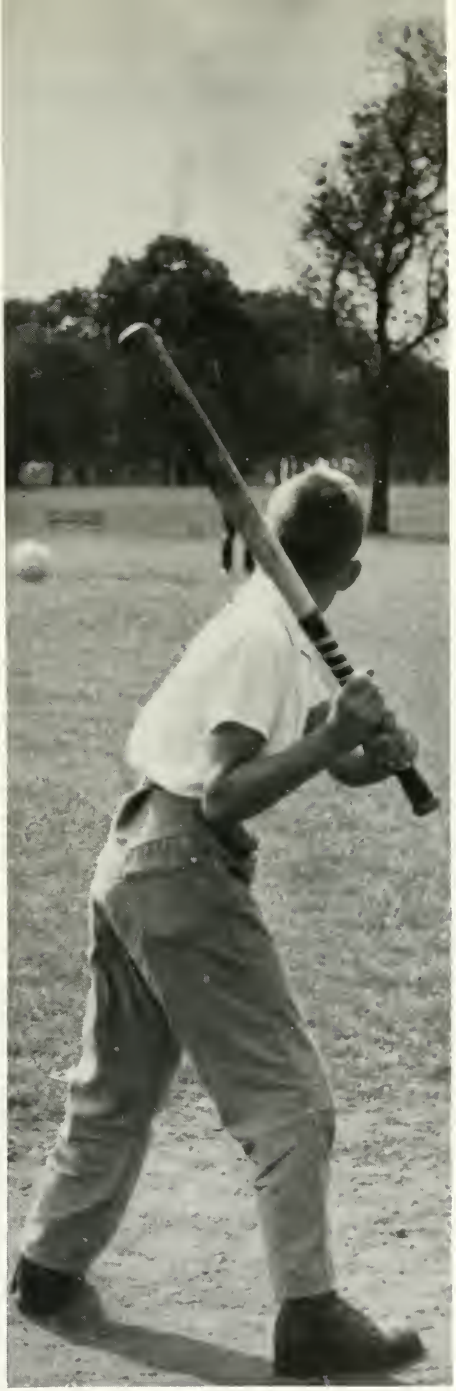
Speech is popular in the *MIA*. Every young person has an opportunity each year to give at least one prepared talk before a congregation. They are helped and directed by a qualified speech director. This Church, with its layman leadership, needs good speakers and the *MIA's* are giving this training. One professor in a large college stated that he could always tell when he had a "Mormon" in his classes because of the fact that they were able to stand on their feet and speak so fluently without previous preparation or notice.

In the field of athletics and sports, we have the largest league in the world

Top left:
Boy Scouts are a part of the Mutual programme

Bottom left:
Some of 6,000 boys and girls who participated in the June Dance Festival

Right:
And baseball, of course



for the young men. We believe in keeping physically fit and in being temperate in all of our habits. This active programme helps to build strong bodies, alert minds and teaches good sportsmanship.

The Mutual incorporates the Boy Scouts Programme into their activities, and the boys are taught to respect life, live by the Scout code, and to live as sons of God should live.

The girls are given a rich exposure to the true beauties of service. They are taught to prepare for the building of tomorrow's homes. Their hands learn skills of homemaking techniques, and they add lustre and colour to life by filling it with good literature, music, and gracious manners. The girls, too, have an active outdoor programme, including a full variety of sports.

Parents, where else could you gain the assistance of dedicated leaders to help you raise your sons and daughters to be well-balar.ced, good useful citizens walking in God's path?

Young people, where else could yot gain knowledge, develop your talents, and have such good wholesome fun? Mutual Improvement Association has much to give everyone. If you are twelve years of age or older, please come and join our lively *MIA*.

PRIMARY....building for the future

IT was in March 1878 that Aurelia Spencer Rogers thought of an organization for little boys where they could be taught "everything good and how to behave." She had noticed that many children were allowed to be out on the streets at night and were learning things that little boys should never learn. Some of them were growing up to be "hoodlums" rather than "gentlemen."

To help this situation, on Sunday, August 11, 1878, a group of boys and girls were called together for the first time in a meeting called "Primary." Lessons were taught on obedience, faith in God, prayer, punctuality, and good manners. From this simple beginning of only a few children, Primary has grown and progressed throughout the world until today it has become the Mormon way of life for 440,388 children between the ages of four and eleven.

Primary today is held one hour a week to teach children how to live so hat they will be happy forever. They are taught to pray, and to be honest, true, chaste and benevolent. They learn to keep the commandments of God and to develop the talents, skills and abilities that will enrich their lives.

The over-all purpose of Primary is to help children "walk uprightly before the Lord." The First Presidency of the Church made the assignment as follows: "We assign to the Primary Association the responsibility of carrying on a week-day religious programme for the children of the Church in general, ages four to eleven, inclusive."

The Primary colours are red, yellow, and blue. These three colours are the foundation colours from which all other colours are made. In a similar way, the Primary lays a foundation for a testimony of the restored gospel of Jesus Christ.

The red stands for courage. It should remind every Primary child to have the courage to live by the standards which Jesus taught. Yellow stands for service. It should remind every Primary child to serve others and to feel the joy that comes from helping others. Blue stands for truth and purity. It should remind every Primary child to have a deep love for truth and to keep his life pure, and free from sin.

During the first three years of a child's attendance at Primary he learns about our Heavenly Father. A mother once said to her Primary children of this age, "Do you remember some of the truths that you have learned in your Primary lessons?"

One of her six year old twins replied, "We learned that when we are good we make our Heavenly Father happy." And the other one quickly added, "Yes, and we learned that our Heavenly Father will answer our prayers."

This mother realized that Primary teaches the children that the earth is good, that Heavenly Father has provided it for us and has sent us here to learn His will.

Primary is so much the way of life of the Mormon boy and girl that when a child is ill and not able to attend his Primary classes the teacher may send home lesson sheets for him to work on at home. The rest of the class will often make greeting cards for the child who is absent and the teacher will write to the child and encourage him to get well so that he can once more join with the rest of the class.

In Primary children learn of the importance of being baptized as Jesus

by EILEEN R. DUNYON

of the Primary Association General Board

This Special Edition of the
Millennial STAR
was printed by
THE TARGET PRESS LTD.
70-78 QUEENS ROAD - READING - BERKSHIRE - READING 51995

was. They learn to have faith, to repent, and to express to our Heavenly Father that they will try to do His will. Each week these children memorize a verse of Scripture that can help to guide their lives. They sing songs that tell of the Lord. Other times they sing songs of the seasons and sometimes they sing just for the fun of singing.

The nine, ten, and eleven year old girls are known as Lihomas (Little Home Makers). They learn how to make their homes happy. Each week they think of specific ways to keep happy, to give joy to others, and to serve gladly. Ellen was one of the Lihoma girls. She had a brother two years older than she who was always teasing her. One day her Primary teacher said, "I would like each of you girls to tell one way in which you have tried to make your homes a better place in which to live."

This is what Ellen said, "I have a brother who is two years older than I am. We used to quarrel and fight all of the time and make mother so nervous. Then one day in our Lihoma class we were talking about bringing joy into our own home. I decided, right then and there, that I would stop quarrelling with my brother and learn to get along in a grown-up way. It was hard at first. Two or three times I forgot and said something I shouldn't. I soon learned, though, that quarrelling is only a bad habit. It can be broken if you really work at it. I'm glad I did, too. Now mother isn't cross and nervous, and my brother and I aren't fighting all the time. Our home is a happy place."

Primary gives to these older girls a knowledge of, a love for, and a desire to live the gospel of Jesus Christ. The Lord wants us to live together harmoniously. President David O. McKay once said, "I have but one thought in my heart for the young folk of the Church and that is that they be happy. I know of no other place than home where happiness can be found in this life. It is possible to make home a little bit of heaven."

The nine, ten and eleven year old boys are called Trail Builders. These boys learn the importance of living worthy to receive the priesthood of God. They know that they can become the leaders of the Lord in directing His affairs upon the earth.

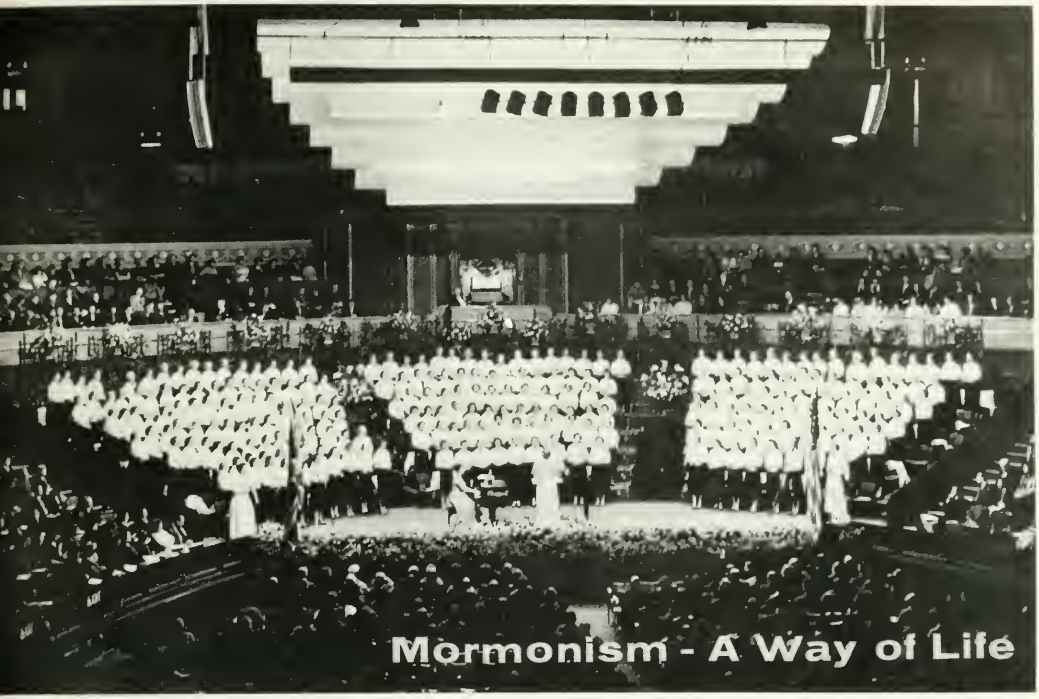
Primary is indeed a "Way of Life." As each child participates he becomes a better individual. He is prepared to cope with the problems of this life and he is able to live harmoniously together with others by practicing the great truths of the gospel of our Lord and Saviour, Jesus Christ.

THE LAMB

Little Lamb, who made thee?
Dost thou know who made thee?
Gave thee life, and bid thee feed,
By the stream and o'er the mead;
Gave thee clothing of delight;
Softest clothing, woolly, bright;
Gave thee such a tender voice,
Making all the vales rejoice?
Little Lamb, who made thee?
Dost thou know who made thee?

Little Lamb, I'll tell thee.
Little Lamb, I'll tell thee.
He is called by thy name,
For He calls Himself a Lamb.
He is meek, and He is mild;
He became a little child.
I a child, and thou a lamb
We are called by His name.
Little Lamb, God bless thee!
Little Lamb, God bless thee!

William Blake



The International Singing Mothers Choir, which was made up of 200 British and 50 American mothers, members of the Church. This Choir was brought together as a complete unit only three days before their first triumphant public performance at the Royal Albert Hall in London. (pictured above). They then embarked upon an oustanding tour of the British Isles, singing to thousands in Manchester, Nottingham, Cardiff, Newcastle, Glasgow, and Belfast.

Music....a prayer of thanksgiving

by EMMA MARR PETERSEN

FROM the very early days of the Church, music has had a place of great importance in the religious services and in the lives of the Mormon people.

In July 1830 only three months after the organization of the Church the Prophet Joseph Smith received a revelation directing his beautiful wife Emma to make a selection of sacred hymns to be used in the Church services. The revelation included: "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with blessing upon their heads."

In response to this commandment Emma made an intensive study in every available source and scanned hundreds of hymns then in use. Although no mention is made in Church history of the musical background of Emma Smith, she must have been a person of good tastes and discrimination. She must also have had deep insight into the doctrines of the Church in order to select hymns which were in harmony with them.

This early volume was the beginning of the evolution of the Mormon Hymnal.

At a General Conference on April 15, 1840, in the Temperance Hall, Preston, Lancashire, it was moved by

President Joseph Fielding that a hymnbook should be published in Great Britain, and that it should be done under the direction of the Twelve Apostles. Concerning this need for a hymnbook, Brigham Young wrote in a letter to the First Presidency, "Concerning the hymnbook—when we arrived here we found the brethren had laid by their old hymnbooks, and they wanted new ones—for the Bible, religion, and all is new to them."

A committee was appointed to select the hymns for the new book. It was presented to the Saints assembled in General Conference on July 6, 1840, in the Carpenter's Hall, Manchester, and was accepted by the congregation with unanimous approval.

In addition to the hymns collected from outside sources, there were many members of the Church who were inspired hymnwriters. Many of their songs were sung in times of joy and sorrow, cheering and encouraging the Saints in their journeys, and strengthening them in their trials and tribulations. Their songs have become characteristic of the missionaries of the Church who travel far and wide, and are a source of faith and consolation, encouragement and strength.

In the year 1863 was commenced the erection of one of the most unusual buildings in the world, the Salt Lake Tabernacle, being one hundred and fifty feet wide and two hundred and fifty feet in length. It has been called an accoustical marvel by many who have performed in it and many others who have been privileged to attend gatherings and other types of entertainment there.

The building seats about eight thousand people, and contains a magnificent pipe organ, which at the time it was installed was the largest in the world. Many are the celebrities who have performed there—singers, performers on various instruments, choruses, bands, orchestras, and it has been the consensus of opinion among them that their music has never sounded as beautiful as when performed in the "Mormon" Tabernacle.

Soon after this unique building was completed singers were recruited to join the choir—even before the time of the electric light. Rehearsals were conducted in candle-light, and in the year 1893 at the Worlds' Exposition held in Chicago, the Salt Lake Tabernacle Choir entered in competition with other great choirs of the nation and was awarded second place.

Today the Mormon Tabernacle Choir is known all over the world.

People from all walks in life are among its enthusiastic listeners, and likewise members from all walks of life are the singers. There are about three hundred and seventy five voices in the choir chosen for their voice quality, ability to read music readily, good intonation, and dedication to the work. When a new singer is accepted after a very thorough testing, he may be given a seat alongside a lawyer, a doctor, a schoolteacher, a clerk in a grocery store, a barber or a truck driver.

The choir has made many recordings for sale with world-famous orchestras and conductors, and one of their numbers "The Battle Hymn of the Republic" was a best seller for a long time, even among teenagers in the United States.

Of course the job of keeping harmony in the most literal sense of the word falls upon the shoulders of the talented men and women who make up the hundreds of choirs that range from the famed Tabernacle Choir to Stake, Ward and branch singing groups.

It is estimated that 45 per cent of the 3,700 Wards and Branches of the Church throughout the world have their own choirs—approximately a total of seventeen hundred Mormon choirs.

Choirs are always in the making—so that the number varies with the constant growth of the Church—as a congregation without a choir is not even considered. Bishops are particularly anxious to encourage choral singing in the Wards, and readily admit that a good choir greatly aids in building attendance in Sacrament meetings.

The Relief Society has its own singing groups of singing Mothers, which combine to furnish music in many of the semi-annual Conference sessions in the Tabernacle, and are particular favourites of President McKay. Their work is in direct charge of a highly trained and skilled conductor, Mrs. Florence Jepperson Madsen, who has composed many beautiful numbers for their use.

Acutally, there is music everywhere in the Mormon Church, beginning with the small Primary Children and Junior Sunday Schools. The Mutual Improvement Association prepares as part of its activities Music Festivals and choruses; Sunday Schools practise a new hymn each week, in order to avoid the constant repetition of old hymns.

While it was President McKay who gave to the Mormons the injunction "Every member a Missionary," just by doing what comes naturally it appears that every member will also be a musician!

Sister Madsen
conducting a choir practice

Come, come, ye Saints

William Clayton, who was born at Penworthan in Lancashire on July 17, 1814 He was the author of the most famous of all Mormon hymns, "Come, come, ye Saints," which he wrote at the request of Brigham Young during the long trek from Nauvoo to the Salt Lake Valley. Historians tell us that President Young became anxious during the early part of the trek because some of the members were becoming discontented. "I want you to write a hymn that the people can sing at their campfire, in the evening; something that will give them succour and support, and help them to fight the many troubles and trials of the journey," he told William Clayton. Two hours later William Clayton returned with the hymn that has now become so famous. The earliest missionaries to Britain in 1837 found an ardent convert in William Clayton. Soon after being baptized he was set apart as a missionary in Manchester, where at the end of eighteen months he reported 240 members in the branch he had established there. He emigrated to America in September 1840.

William Clayton — **Old English Tune**

Resolutely ♩= 66

1. Come, come, ye Saints, no toil nor la - bor fear; But with joy
2. Why should we mourn or think our lot is hard? 'Tis not so;
3. We'll find the place which God for us pre - pared, Far a - way
4. And should we die be - fore our jour-ney's through, Hap - py day!

wend your way. Though hard to you this jour - ney may ap - pear,
all is right. Why should we think to earn a great re - ward,
in the West, Where none shall come to hurt or make a - fraid;
all is well! We then are free from toil and sor - row, too;

Grace shall be as your day. 'Tis bet - ter far for
If we now shun the fight? Gird up your loins; fresh
There the Saints will be blessed. We'll make the air with
With the just we shall dwell! But if our lives are

us to strive Our use - less cares from us to drive; Do
cour - age take; Our God will nev - er us for - sake; And
mu - sic ring, Shout prais - es to our God and King; A -
spared a - gain To see the Saints their rest ob - tain, O

this, and joy your hearts will swell– All is well! all is well!
soon we'll have this tale to tell– All is well! all is well!
bove the rest these words we'll tell– All is well! all is well!
how we'll make this cho - rus swell– All is well! all is well!

My
J. HARSTON

Testimony

Further testimonies by British converts to the Mormon Church

For many years I had felt a deep need for religion in my life, but on the occasions that I attended other churches, I felt disillusioned. Lately I had come to the lowest ebb in my life worry and unhappiness weighed me down so much only the existence of my two girls made me go on.

I began to pray constantly to God in my own fashion, but this didn't seem to help. But shortly afterwards the missionaries from the Church of Jesus Christ of Latter-day Saints called on me and started to talk to me about the gospel. I became interested and soon attended my first church meeting.

There the people welcomed us like old friends and I began to be sure that this was the Church I wanted to belong to. Nevertheless I still hesitated to take what I considered to be the "final step," baptism.

One Sunday I went to hear Elder Mark E. Petersen, one of the Apostles of the Church, and I realised that what I thought to be the "final step" was, in fact, the beginning.

I know that this is the only true Church, and I know that Joseph Smith was indeed a Prophet of God.

Mrs. S. Y. Arnold
Gillingham, Kent

My wife and I were presented with a copy of the Book of Mormon some years ago by a friend in Aberdeen. We were not then members of the Church and had no idea how to go about reading the book. . . . I personally tossed it aside before completing the first page.

A year later in Dundee two of the missionaries came to our door and we arranged to listen to them. They, of course, taught us the proper way to read and understand the Book of Mormon—by first praying to our Heavenly Father for inspiration and guidance.

My wife and I started by reading two or three chapters every night—always commencing with a word of prayer.

Since then I have never doubted the divine authenticity of this book. As we read on our testimonies of the truth grow stronger. I know the Book of Mormon is true. I am grateful for the privilage of being a member of the Church of Jesus Christ of Latter-day Saints and having the opportunity of receiving the Book of Mormon, the word of God.

W. J. Shaw
Dundee

I have a family which includes four girls. Faced with the problem of keeping them clear of the modern ideas on moral behaviour I decided to pray to our Heavenly Father for guidance—I remembered reading in Matthew, "Ask and it shall be given you, seek and ye shall find."

I prayed sincerely for assistance, and it seemed to me that each time I prayed I received the same answer in my thougnts. . . . "And when they come you will know them."

Soon afterwards two missionaries called at my door, and I think they were surprised at the welcome they received. My prayer was answered and my problem solved. I know that this is the true Church of Jesus Christ.

Albert James
Bolton

I know that one of the most important and rewarding things we ought to practise, and one which we neglect to our great loss, is the act of stopping to reflect just what the Church means to us. Latter-day Saints are often maligned for their pre-occupation with Church work, but believing as they do that "faith without works is dead" it is not surprising that many are so busy that there is indeed often too little time left for reflection at the end of the day.

As I became more familiar with the teachings of the Church so I came to understand the great love that God has for each and every one of his children here on earth.

What has the Church come to mean to me?

First, I now have the certain know-

ledge that Jesus is the Son of God and that he wrought a most wonderful work on our behalf in sacrificing himself to save us.

Second, I often used to think that God was "up there" but not particularly concerned about us. The beautiful doctrine that we can live together as families for ever gives me great joy and is a testimony to my heart that God does love and understand us.

Third, I love the utter simplicity of the restored gospel as we have been privileged to receive it because of the great faith of Joseph Smith; the wonderful way in which the teachings of the Church conform with the teachings of the Bible and the pure light that shines forth when the Book of Mormon and the Bible are used together.

Fourth, I now have an understanding of the absolute fairness of God's commands and the perfect justice of his rewards to his obedient children.

I know that the organisation of the Church and all its various auxiliaries are inspired by the Lord and that his children do need guidance by a prophet of God.

Thomas A. Crook
Perth

I became a member of the Church of Jesus Christ of Latter-day Saints through my son. The missionaries began to call on him, but I had no intention of meeting them and I usually left the house before they arrived and returned after they'd gone.

But on one occasion my young daughter, who was with me when I left the house, wanted to go home and when we got back there I found that the missionaries were still talking to my family.

Rather than be rude to them I sat and listened as they explained the gospel to my family and a neighbour. I became interested and told them to return whenever they wanted to. I did not believe all they told me then, but I am now indebted to those two young men who led me out of the darkness into the light of a church which declares the truth concerning the restoration of the gospel and the Prophet Joseph Smith.

J. N. Gillespie
Belfast

My only regret in joining the Church of Jesus Christ of Latter-day Saints is that it took me nearly two years to come to the point of baptism. In those two years I lost time in which to serve our Father in Heaven, time in which to help build up his Church in Great Britain.

One of the greatest blessings we have received since becoming members is that our son John has been called to serve on a two-year mission in Australia.

I know that Joseph Smith was called by God to restore his Church in these last days for the benefit of the sincere in heart, and to help each one of us to go back into the presence of our Heavenly Father.

Arthur R. Jenner
Grimsby

I joined the Church three weeks after the elders had called at our home in July.

I was very much impressed after reading the Book of Mormon. When the elders first gave me a copy I immediately sat down to read and for three nights I read and read far into the small hours of the morning. I was so enthralled. And even though I did not understand all of the things that I read I believed every word.

Before I was converted to the Church of Jesus Christ I was a Catholic and had been taught that visions to man had ceased after the original apostles had been persecuted and put to death. This I couldn't really understand, and I had often asked why God had never appeared to anyone since the time of the disciples. When the elders first called at my home, one of the first questions they asked me was, "What would you think if we told you that God, our Heavenly Father, had appeared to a prophet in these modern times." I was thrilled.

I am proud to be a member of the Church of Jesus Christ of Latter-day Saints. I know I owe my gratitude to God for I know he guided the missionaries to my home.

H. McCarthy
Chester

After serving in the forces in three wars in the Royal Navy in the First and Second World Wars and with the British army in the Irish civil war, I felt a great need to find the truth in religion.

I have, in my time, attended most of the well-known denominations in Britain, but all of these bodies lacked some essential quality that left me empty and unsatisfied in spirit.

One lovely summer's morning two missionaries knocked at my door. I asked them in and knew then that my search was over. I felt the presence of the Holy Ghost enter with them.

Albert F. Strachan

Londonderry

"Sincere congratulations to the Millennial Star staff and church members throughout the British Isles for a most inspirational publication.

Best wishes for continued success in your endeavours."

Deseret News Press

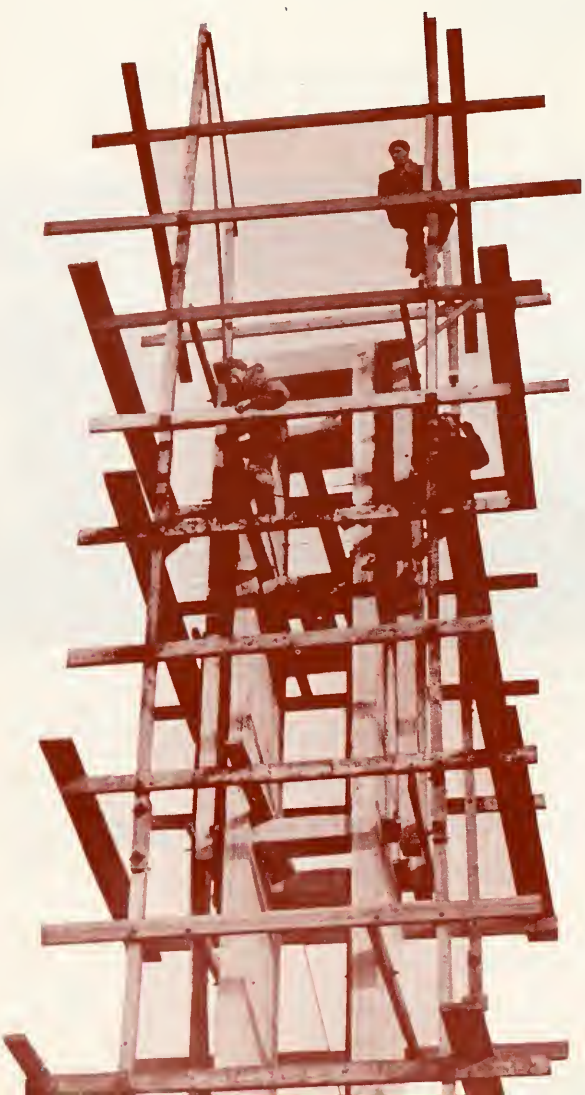
Salt Lake City, Utah U.S.A.

- Printers
- Binders
- Lithographers
- Web Offset

Established 1850 DESERET NEWS PRESS

The Church's Building Pr

by DAVID McKELVIE RAE, of the Church Architects Department



The building programme of the Mormon Church the basic idea of the members of the Church actually building their own meeting houses is almost as old as the Church itself. It was only three years after the organisation of the Church in April, 1830, that Hyrum Smith, Jared Carter and Reynolds Cahoon were appointed as the Church Building Committee, with the express purpose of obtaining subscriptions of money and donated labour for the building of the Kirtland Temple.

This they did very successfully, and so well pleased was the Lord with their efforts and those of the "church builders" that a special meeting was called and presided over by the Prophet Joseph Smith for the blessing of those who had assisted in building the Temple at Kirtland.

It was with this heritage and pioneering spirit that the Church Building Programme, as we can see it in action today, had its beginnings in Tonga in 1946 and has since met the challenge of providing chapels for the members of the Church from the Arctic to New Zealand, throughout the Eastern and Western Hemispheres.

Great Britain had to wait until 1960 before the Church Building Service Programme was introduced into this country, but when it came the British members met the challenge with just the same pioneering spirit and devotion as did those members of old who built the Kirtland Temple.

Since its introduction more than 20 chapels have been completed throughout the country, nearly 50 more are now under construction and an additional 27 new buildings have been approved for construction to start in 1964.

ogramme

The Southend Chapel

How does the Church Building Service Programme work?

Basically it is the same as it was at its inception in May 1833, with the members of the Church actually building their own chapels either in the form of donated labour or through the means of subscriptions.

The programme throughout Europe is under the direction of J. Neil Bradley, one of the brethren who pioneered the programme in New Zealand and the islands of the Pacific.

In our area the central organisation of the Church participates on an 80—20 percentage basis. That is to say that the Church pays 80 per cent. of the total cost of any church building if the local membership undertake to contribute the balance of 20 per cent. of the cost.

This 20 per cent. can be contributed in either of two ways or in both, if necessary.

When a site has been selected, plans drawn up, estimates and costing completed and Church approval received, the local members are called together and given all the details of the cost. If, for instance, the total cost was estimated to be £50,000, this figure would be presented to the members, and their share of that cost would be £10,000.

Once work has started on the building, the local members spend as much time on the building site as their normal daily routine allows them digging foundations, pouring concrete, laying bricks, helping with the carpentry, the plumbing or glazing . . . and each section of the construction (the foundations, the walls, the windows, the roof, etc.) is assessed at being worth a proportion of the total cost, and by completing these sections themselves without having to call in outside skilled labour the local membership help to pay off their 20 per cent. share of the total cost.

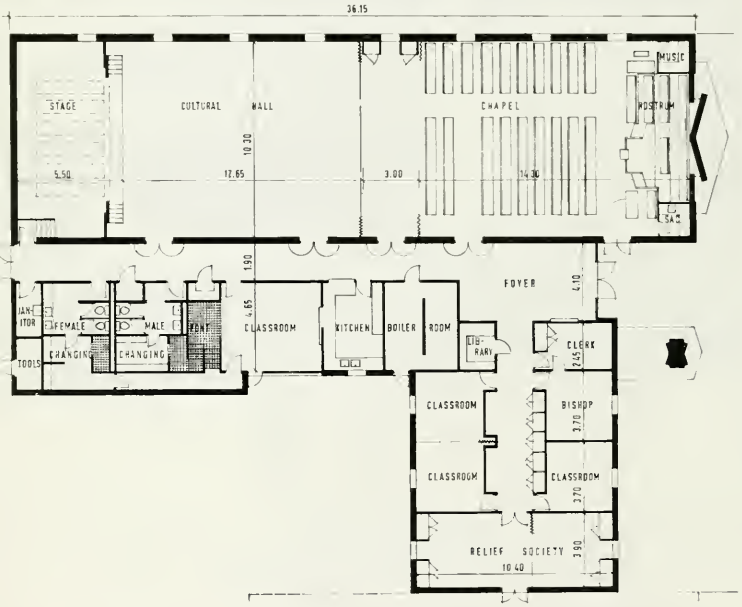
Naturally, there are many members who cannot participate in the physical building programme, but for them there are many ways and means of raising subscriptions from the local members.

In addition to their own labour, the local members are helped on their building site by young Church Builders. These are young men of the Church aged from 18 to 20 years who have been called to serve a two-year mission as a Church Builder on any one of the 50 or 60 building sites throughout the country.

They are in the charge of a Church Building Supervisor who is a skilled building technician called by the Church and assigned to supervise the construction of the Church's new chapels.

These five men the supervisor and his four Church Builders work on the site every day of the week, except Sunday of course, and their work also goes towards paying the 20 per cent. share.

While the Church Builders are working on a Chapel, they live in the homes of the local members, who also



contribute cash each week for their board and lodging plus a small sum, usually about 10s., for their pocket money. These young men also participate in the normal activities of the Church, and their mission is considered as important as that of a full-time proselyting missionary of the Church.

The whole programme in this country is directed by the Church Service Building Committee under the leadership of Albert V. Stirling. This committee, now housed in a block of offices in Surrey, has built up a staff of professional helpers—architects, engineers, accountants, surveyors, draughtsmen and solicitors.

The committee also has on its staff a purchasing agent who, through bulk buying of building materials, is able to obtain considerable casn discounts, thereby again reducing the cost of the buildings; and also a furnishing representative who bulk buys furnishings, carpets, curtain materials and paints—again obtaining trade discounts.

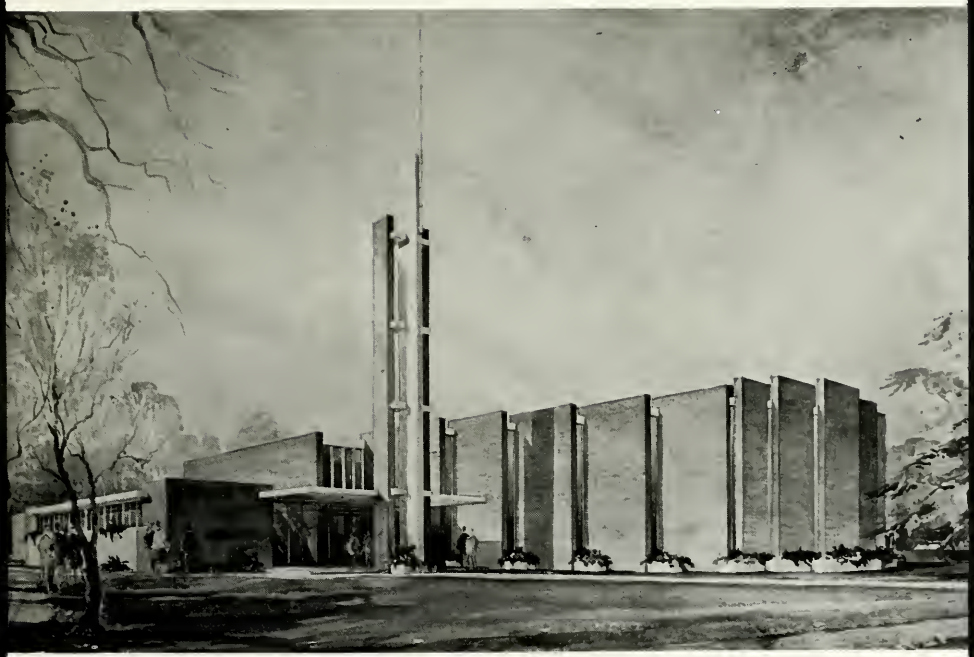
The programme, therefore, is basically engineered to reduce as much as possible the need for cash on the part of the local membership . . . what is needed in greater proportion is faith and courage and a sturdy back.

The larger new buildings are provided with a chapel to seat from 200 to 350 persons, recreation hall with a stage for drama productions and a floor area large enough for dances and indoor sports, offices for the local leadership, classrooms for teaching in the various auxiliaries, baptismal fonts and changing facilities, kitchens for the preparation of refreshments and ample storage space for auxiliary supplies and athletic equipment.

Many have doubted that such buildings could be built by donated, unskilled labour, but they have had to acknowledge their error—as did those who doubted in the days of Nehemiah:

"So the wall was finished . . . and it came to pass, that when all our enemies heard thereof, and all that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God." (Nehemiah 6 : 15, 16).

SANDERSON
have great pleasure
in announcing that they
have been commissioned
to provide the fabrics
for the new chapels



SANDERSON

FABRICS

BERNERS ST. LONDON W.1.

By Appointment to H.M. The Queen
Suppliers of Wallpapers
Paints and Fabrics
Arthur Sanderson & Sons Ltd.
London

Curtains by PELMAKS
of Fulham, S.W.6

A CLOSING THOUGHT

On Prayer

by MURIEL MALKIN
Manchester

How often you hear someone say in hurt and disillusionment, "I prayed, but my prayers were never answered."

I have said that, too. But now, in a strange and wondrous way, my disillusionment has ended.

During the sunny, busy days of my marriage I had seldom thought to pray. Yet although happily married, I found that I was still searching for something—not knowing what, yet asking God to help me find it.

I prayed, but each prayer, so long unused, seemed empty. It seemed as though my prayers just echoed back, and I never received the dramatic answer which I sought.

And so I turned my back on God. I walked alone, not heeding the kind counsel of our local vicar, each step taking me further into selfishness.

Along my desolate path I met others who had faced sorrow. Those with a strong faith grew in purpose and courage. But many, like myself were lost, floundering.

There was the man whose only son had died; a girl whose parents had met death in a fire. We each said we had prayed for God's help, but nothing had happened. "Why," we asked, "does he answer other people's prayers, but never ours?"

How wrong I was. This I learned one cold January morning. Answering a knock on my front door I stood confronted by two young men, who explained that they were missionaries from the Church of Jesus Christ of Latter-day Saints. My first reaction was fear . . . Mormons! ! ! Thoughts crowded into my mind from childhood days, warnings issued by my parents.

I looked into those two young, sincere faces, so eager to help and guide me . . . and I took them into my home.

They sat and talked with me for an hour or so, preaching their gospel. And I listened.

Then—it was as though a door had been opened in my mind. I had prayed for help, but I had expected a dramatic answer. When that hadn't come—and how could it?—I had turned away, saying my prayers were never answered.

But had God, in spite of my turned back, really answered my prayers—if I had only the ear to hear?

Sitting there beside these two charming young strangers, I thought back over the months and years; thought of the good work I had done while nursing the sick, aged and infirm; thought of their grateful smiles; thought of my kind friends and neighbours. And now this day had brought two strangers to my small home to show me the answer to prayer.

It is not miracles of courage and hope bestowed upon you, nor the sickness of your spirit somehow miraculously healed.

It is all the little things—when lagging courage is strengthened by the warmth of friendship, when a sore heart is lifted and refreshed by shared laughter, when kindness and help from two strangers can alter your whole world.

This was my answer. This is God's way of helping each of us to endure, see and grow again.

The General Family Magazine of the Church

There is something for everyone in each issue of The Improvement Era

PRESIDENT
DAVID O McKAY

PRESIDENT
JOSEPH F. SMITH

ELDER
RICHARD L. EVANS

PRESIDENT
MARION D. HANKS

Messages from the General Authorities

President McKay's Editor's Page each month. The June and December issues contain all the talks given by the General Authorities at April and October conferences.

Discussions on doctrine

President Joseph Fielding Smith of the Council of the Twelve answers "Your Question" monthly. There are also many special articles on doctrine.

Minute messages

Elder Richard L. Evans' sermonettes appear monthly.

Articles by and for young people

Up to fifteen pages are devoted to our youth in each issue in THE ERA OF YOUTH, *edited by President Marion D. Hanks and Elaine Cannon.*

Teaching helps

Excellent articles on teaching prepared by the Unified Church School System are monthly features.

Guides to genealogical work

The genealogy pages will give you direction and answer your questions.

Reports on missionary work and Church activities around the world

The Church in Europe and the Church in Polynesia are soon to be featured.

New discoveries relating to the early Church

A new series by Dr. Hugh Nibley to appear in the months ahead will fascinate you.

Coloured pictures

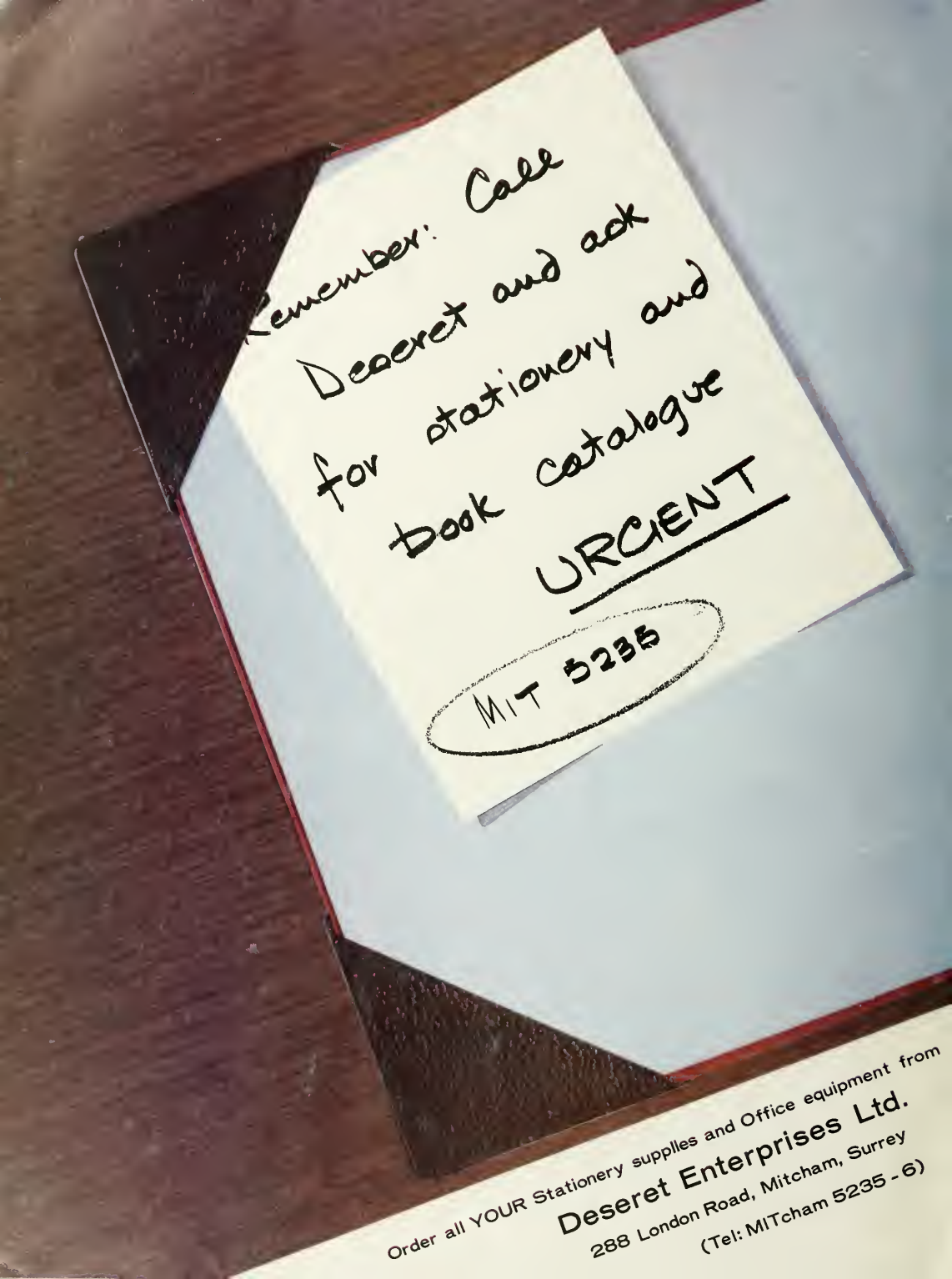
In thirteen recent issues, one hundred and thirty five photographs and paintings were reproduced in full colour. Many more are to come.

There is something for you in each issue of the ERA

1 year subscription — £1

The Improvement Era

135 SOUTH STATE ST., SALT LAKE CITY, UTAH, U.S.A.



Order all YOUR Stationery supplies and Office equipment from
Deseret Enterprises Ltd.
288 London Road, Mitcham, Surrey
(Tel: MITcham 5235 - 6)